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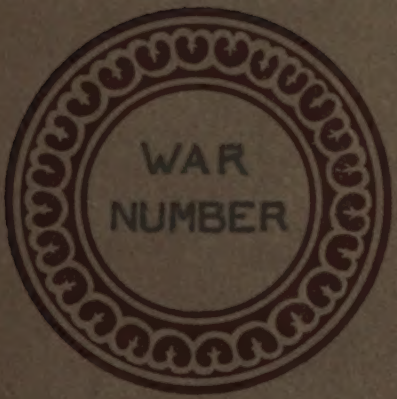

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THE
NEW-CHURCH REVIEW

VOL. XXII.] JANUARY, 1915 [No. 1

FOREWORD.

BY THE MANAGING EDITOR.

WHEN one of his ablest lay-supporters asked the President of the General Convention to publish his War Sermons,—which he was then already preparing to do, and which has since been done in that most attractive and valuable volume entitled "The Heart of the War," advertised in this number of the REVIEW,—he also proposed that another, perhaps companion, volume of War Sermons by other New-Church ministers be collected and published. This suggestion was immediately referred to the Editors of the REVIEW, who considered it favorably, but thought it better not to depart so far from its usual literary form as to publish a symposium of sermons, but instead to call upon both ministers and laymen for contributions to a special War Number. And we wish now to seize this opportunity to thank our contributors heartily for their co-operation and for the loyal promptness with which they responded to this request for service to the Church, added to their already busy lives. The Editorial Department has been omitted from this issue so as to give the entire space to the symposium, and to make the number more suitable for binding in book form if desired, in accordance with the original proposal.

The war editorial by the writer, in the last number of the REVIEW, in addition to provoking a remonstrance from our brother-editor of the *Morning Light,* of London, complaining of its neutrality and consequent lack of sympathy for our English Brethren, has called out a private protest from London and another from Scotland; still another English friend, pained by its lack of sympathy, adds, "just and right though it was." In this country we have heard no complaint, but on the contrary we have received the following commendation:

> I want to congratulate you on your editorial on the War in the October number of the REVIEW. I turned to it the first thing, and read it with great interest. It is not an easy subject to handle because of its many-sidedness, and also because in our public speaking and writing we have to be more or less neutral; but I think you did it admirably. Your treatment was interesting; it was frank but non-partisan; it was thorough, and it was sound.

Another wrote, "Your editorial on the War expressed my feelings and thoughts better than anything I have yet read, and I have read tons."

Our friends abroad do not realize, perhaps, that we have Brethren of other nations who are engaged in this terrible conflict; and that we cannot forget them. Neutrality does not mean a lack of sympathy. The editorial was written last summer, at the beginning of the war, when the suffering of it had hardly commenced to be realized. Now let us assure all our Brethren who are suffering, that the heart of America is bleeding with the heart of Europe; and that we are in the deepest sympathy with them all. And for this very reason we are neutral, in the sense of wishing to express our love for all equally, and of not entering into judgment against any. We are watching and hearing all sides with the fullest interest in the desire to sympathize, to help, and to promote peace; but not with any willingness to condemn.

In this attitude—of a religious, and not of a political periodical—the Editors have endeavored to provide this

War Number. The Contributors have been left free to select each his own subject and to write freely in his own way, not forgetting, we believe, that it is for his Church that he writes. Aggressive war is condemned, and a selfish war-spirit; and militarism in that sense, wherever and whenever it may exist. Therefore, in accordance with the usual English and American understanding of their meaning, Treitschke, Nietzsche, and von Bernhardi are referred to as instigating and promoting war in a pernicious way. On this account partizanship may appear to arise when it does not really exist. But however this may be, the writers are personally responsible for their opinions, and it is to be understood that the REVIEW is not committed to them nor by them.

For more than four months this terrible war has been raging without any decisive results. It has gone on involving other nations and races and religions until now all seem to be more or less represented and engaged. Like a great fire in our American forests or prairies it is sweeping on with lurid flames consuming its pathless course in many directions with inevitable devastation; and its end cannot be foreseen. Its interference with commerce the world over, its consumption of the earnings and accumulated capital of many generations, its wreckage of the treasures of art and architecture and civilization, its rolling up of great burdens of debt to be borne by the industries of the nations for many years to come, its slaughter of millions of the able-bodied and able-minded men of the world, leaving a larger proportion of the weak behind,—in every way that we may view it, this war seems to be the greatest natural calamity that has fallen upon the earth. For this reason doubtless, the nations first engaging in it are aghast at what they are doing, and are endeavoring at every fresh revelation of horror to remove the blame for it from themselves. The wisest judges are saying that whatever may have been the occasions for the outbreak, and they are many, the causes lie farther back in the past history of all the nations in their relations to one another, and in the present condi-

tions of national thought and feeling and habits which are the heritage of that past; so the causes are distributed, and the blame is collective. But the New-Churchman sees the causes as spiritual, and connected with the Second Coming of the Lord and the establishment of His New Christian Church. It is the resistance of the Old to the on-coming of the New. In its present form it is beginning to be recognized as the struggle of autocracy against the progress of democracy; the battle of special privilege against the equal rights of the people. It is a great day of judgment upon many inherited forms of selfishness and greed, of injustice and oppression. And the wonderful thing is that the war is fundamentally one of principles *within* all the nations rather than among them; and they all are to come out of it chastened, and purified, and revolutionized, and prepared for a New Era of internal as well as of international development, which they are not contending for wittingly now at all. But the Lord and the angels are watching over it and contending for it against the forces of evil. One seated upon a white horse is now going forth anew conquering and to conquer; and the armies of heaven, seated upon white horses, are following their conquering Lord to victory. And His power lies in the revelation of the new meaning within the letter of His Holy Word, which is bringing a New Heaven to the New Earth that is descending into the place of that which is being destroyed.

H. Clinton Hay.

INTRODUCTION.

By the President of the General Convention.

AT the very time when men the world over were elated and almost bewildered by the achievements of what has come to be generally regarded as a "new age"; at a time which for some of us meant the beginning, not simply of a new, but of a crowning religious dispensation; suddenly there was this fearful outbreak of war. It seemed to be so unnecessary and so without justification! And yet the outbreak has been so violent that volcano-like the entire world feels the hot lava of warlike fury running down its sides, and the smoke and ashes of this eruption, falling everywhere, stifle and begrime our vaunted civilization.

We of the New Church have cherished the belief that by ways that are spiritual, "without observation" as the Lord Himself declared, with never a "Lo, here!" or "Lo, there!" the Son of Man is making His promised Second Advent. The signs of this have seemed to us to be as clear as they were wonderful: the unprecedented advance in human knowledge; the discoveries and inventions which have not only broadened our mental horizon, but which have also brought all parts of the world into closer and more essential relations with each other; the development of altruism with its "welfare work" of every kind; and, more wonderful than all, a freer state of thinking, justifying the Swedish seer's declaration: *Nunc licet intellectualiter intrare in arcana fidei.* We have known, we have tried to help others to know, that the Lord has provided for a revelation of heavenly doctrine by means of a man trained and illumined for the purpose. We know that by this means the Scriptures have been opened, and through a knowledge of their inner wisdom a belief in their Divine character may now

be established more firmly than ever, and their central truth, the Divinity of the Lord's Humanity, is destined to shine forth with ever-increasing brightness and certainty.

These things we know, or ought to know. And yet here we are suddenly brought face to face with conditions which seem to be a reversion to baser, and not a progression to nobler states of life!

Have we, then, been believing too much? Is there some fatal mistake in our spiritual calculations? Such questions may be inevitable; but they certainly are superficial. They do not plumb the depths. The causes of anything so cataclysmic as this present strife must be deeply hidden. A conflict so unparalleled in its extent and violence must be an expression of baleful elements in modern life that have long been gathering for an outbreak. The eternal and fundamental truths—the Divinity of Jesus Christ our Lord and the holiness of His Word—are established, and we have His assurance that against the man, or the Church, founded on the rock of a true and living faith in Him the gates of hell itself cannot prevail.

We are to stand strong, then, in the positives of our religion. We are not to allow present conditions, however dark, to even partially eclipse our faith in the Divine promises. We are too near the events themselves to be able to get a full perspective upon them. The end is undecided. Nevertheless we begin to see with increasing clearness that just as the armies crashing against each other are the most gigantic in size, the most thoroughly equipped for destruction, and the most resolute, so the moral and spiritual elements and issues involved are giving to this struggle a significance, and they will doubtless exercise an after-effect greater than anything of its kind ever experienced, and far beyond all power of human calculation.

"Nothing in this present war," declares a widely-read and influential journal (*The Literary Digest*), "is more striking than the way in which everybody is considering it from a *moral* standpoint. . . The idea of military glory or territorial expansion has sunk into the background, and all

the present events are treated in a tone which reveals the gravest concern for moral considerations."

This is most significant. It more than justifies the attempt here made in this special number of THE NEW-CHURCH REVIEW to study this momentous struggle in the light of spiritual principles. For we are being driven back to the fundamentals. Men's eyes are being opened to see that some of the conditions in which they were learning to trust —individual freedom, education, culture, efficiency, prosperity—are not in themselves sufficient either to make or to sustain a nation. We are being compelled to retrace our steps over the path of pride and easy optimism along which we have been sauntering, and men are beginning to realize that religion must be taken more seriously and even radically. "Perhaps [declared Dr. Frederick Lynch after his return from harrowing scenes of conflict and suffering] there has got to be a wholly new presentation of Christianity before these evils can be stopped."

These words are significant. Do they voice a growing sentiment among Christians, that the doctrinal standards to which they have clung are faulty, and must be replaced by an interpretation of the original truths of the Gospel, that shall appeal to the man of to-day as more rational?

In this connection I will repeat here what I have said elsewhere. ("The Heart of the War," pp. 106 *et seq.*) The churches, conscious of the inadequacy of the theological explanations which they had to offer, have been temporizing. They have allowed a purely scholastic criticism to drive them from their original strongholds of faith. Surrendering these, they have fallen back more and more upon external devices for holding and recruiting their membership. Something has caused men to take a compromising and a patronizing attitude towards the Christian religion. They do not wish to see it pass away; and yet many only half believe in it. With their lips they praise many things about it; but when it comes to an out-and-out acceptance of its fundamental and originating truths, as that the Lord Jesus is not simply an Exemplar but is man's Redeemer and

Savior, and that it is from Him in His Divine and Glorified Humanity that the Holy Spirit, the Spirit of the Infinite God, goes forth to illumine, to strengthen, and to bless—when, I say, it comes to an out-and-out belief in this, there is a strange but obvious shrinking.

What has caused this, and what relation does it bear to the present dreadful situation?

I will state my belief in a very few words. I believe that along with our undoubted advance in knowledge and in natural efficiency there has sprung up a pride in our supposed self-derived intelligence, which, more than anything else that can be named, has had a blighting effect upon man's spiritual powers. The advance in natural knowledge has been great. It has resulted in a power of efficiency that is astounding. Business, industries of every kind, the arts and crafts, religion itself—all these have been brought under the spell of the modern man's confidence in his newly-acquired natural intelligence. The typical twentieth-century man does not make war upon religion; he is amiably tolerant towards it. It does not grip his soul. It does not shape his convictions. It does not inspire his motives. It is looked upon as something which, for some, probably exercises a salutary influence, and is a good thing to have.

Let me come straight to the point. If any one should ask, "Why is Lessing's judgment true; why, after the Christian Religion has been on trial for nineteen centuries, do we feel that we have a right to claim that the Religion of Christ is yet to be tried?" I would answer without hesitation: Because man, through pride of intelligence and trust in self, has made it possible for him to subject the Christian religion to his opinions and ambitions, instead of being subject unto it. This intellectual pride—confident, aggressive—has seriously injured in him that "affirmative principle" which, we are taught, is one of the most precious qualities in a man's life, since it renders him more susceptible to heavenly influences, makes him more ready to believe than to doubt, and helps him to submit himself to the Divine guidance. It has undermined the reality of re-

ligion, robbing it of that element of authority which it ought to exercise. As a result, instead of being actively opposed to it, many men to-day regard it and treat it with a patronizing tolerance which is many times worse. It is ignored. Figuratively speaking, men may take off their hats to it who would not think for a moment of submitting themselves to its spiritual demands. The Church is often accused of having lost its hold upon the people, and the Churches in their distress invent all manner of ways to regain their influence. It is time the statement was turned about. Leaving out the question of affiliation with a religious or ecclesiastical organization, the question might fairly be asked of many a man: "Why is not the Religion of Jesus Christ a more real thing with you? Why do you treat it with this lazy indifference? Why do you speak patronizingly of it, or ignore it? Why has it not called you to its standard with as strong a sense of your spiritual obligation as sends many a man to-day to 'join the colors' when he sees the danger confronting his country?"

This lack of allegiance to the Christian Religion is not always due to an evil life. It is not always because of any deeply thought out objection. It is an indifference begotten of a complacent but dangerous trust in self. It is this which is being encouraged to so alarming an extent in nearly all the forms of our so-called "higher education." It is this which has wormed its way into the Churches themselves, and made so much of their teaching halting, vapid, and lacking in spiritual strength.

Do you say: "It is a far cry from this to the causes of the war now waging?" I do not think so. Name all the other causes that you will,—national rivalries, racial antipathies, the lust for commercial aggrandizement and supremacy, the determination to rule,—it comes to this: if we were genuinely Christian we would be actuated by different motives; we would be under the sway of this wonderful law of chivalry and of use: "Let him that is greatest be as the younger, and him that is first as he that doth serve." The Lord lived and died to make that truth, that state of

brotherly, helpful life real to men. We would believe in it and be living that life if it were not for this aggrandizement of self, with its love of ruling and its self-confident pride, so fatal to any religion, especially to the religion of Jesus Christ our Lord. Our commerce, our inventions, our greater efficiency, our education, our culture, religion itself —something is preventing these things from being grandly useful and beautiful, as they might be, free of the extravagances and indulgences born of selfish rivalries.

And now the judgment is come. Surely men's self-confidence and pride are having a rude awakening. In the light of present events, with their daily lengthening list of tragedies, miseries, and destructions, how vain their boastings are! They seem to be mocked in the very things where they thought themselves so strong: their wisdom, their natural security, their ability to take care of themselves. May it not be that one of the deep lessons that will be learned from this war is that trust in self is folly and it is weakness? With all the suffering and ruin already wrought, can men ever be quite so aggressively self-confident again? Can they be quite so reckless in their disregard of the prime requisites of true prosperity, true power, true manhood and womanhood, which God the Lord has taught men from the very beginning in the two great commandments: "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH . . . AND THOU SHALT LOVE THY NEIGHBOR AS THYSELF"?

With these deeper phases of the present conflict the series of articles here brought together deals. To readers not familiar with the spiritual philosophy of the New Church, they can hardly fail to prove suggestive. To New-Churchmen they will be stimulating and re-assuring, and will doubtless awaken a sense of gratitude for the Divine gift of truth so wonderfully bestowed "whereby the Day-spring from on high hath visited us, to shine upon them that sit in darkness and in the shadow of death; to guide our feet in the way of peace."

JULIAN K. SMYTH.

THE CALL TO LARGER CHRISTIANITY.

By the Rev. William L. Worcester.

OUR thoughts, our hopes, our prayers have of late been intent upon peace, a world-peace, real and lasting. What must be the motive of this peace? How shall it be secured and maintained? Shall it be sought for economic reasons, as a matter of good business, because it can be shown to pay? as a matter of national and international policy, because it favors each nation's development and prosperity? Shall it be sought as the next step in human evolution, because it is dictated by a true principle of ethics? We answer, No, none of these. Real peace, lasting peace will not be secured and maintained by any or all of these means; they are finite, they are human, they are selfish, and are bound to fail. Real and lasting peace must spring from a religious motive, it must be built upon obedience to the Divine Commandments, and must be made living with Christian love. Our thoughts, our hopes, our prayers for peace, then point us to a larger Christianity.

The necessity for this solution of the problem of peace, is more evident as we consider what peace is. Is it the cessation of war in Europe, in the far East and in Mexico? Is it the cessation of conflict between capital and labor, between trusts and labor unions? It is not that alone; and it would be a poor peace if war should cease, and the causes which have brought war, the rivalries, the hatreds, the selfishness, the suspicions between men and between nations should continue; the setting of the heart on worldly ends, the trust in human wisdom and human strength rather than in God. To compel a laying down of arms while these desires and ambitions still ruled, would be a crying of "Peace, peace, where there is no peace."

And even if all selfish desires, all false ideals could be taken from men's hearts, that in itself would not bring peace; for peace is not a mere negative quality, a mere absence of war and of desires and ideals that bring war. That kind of peace would be gained if men should destroy each other; such a peace rests on the battlefield where men lie dead, it reigns in a deserted house and in the city when it is a heap of smoking ruins. Peace is not a mere negative quality, a mere absence of strife; it is a positive and active thing; it is life; it is action, but harmonious action. It is a beautiful Scripture which says, "Then had thy peace been as a river;" and is there not far more of peace in the sweep of the deep-flowing stream than in the still water of a pond? Is there not far more of peace in a great engine in motion running smoothly part on part than in the same engine standing still? Peace is not in the deserted house or city, but in the home where love and helpfulness reign; in the city and the land that are alive with busy industry.

What then is peace? It is life; it is action; but it is life and action in which different persons or different elements of life unite and act harmoniously. Peace is in union, in harmonious action. There is not peace between persons who have no relations with each other, but between persons who live together and work together in harmony. There is peace in a well ordered family; there is peace in marriage, if it be true marriage. We speak of peace in the soul, and there is peace when the several elements of life, the several faculties of the mind unite and work together in harmony. In general, the soul is at peace when the two great factors of life, a good will and a true understanding act as one. Then too the soul is at peace with God, for it is in union and harmony with Him.

Peace means life and action, united and harmonious action between man and God, between the faculties of one mind, between man and man, between elements in society, between nations. Peace is more than a mere absence of hostilities; it is a positive union, when mutual regard and mutual service bind units into a larger and more perfect whole.

And is it not evident, that real, genuine peace cannot be imposed from without, but must come from within, the outward peace from the inward peace, and this in the order named: peace with God, peace of the faculties of the mind, peace between men, peace between elements in society, and peace between nations? A mere negative peace might be imposed from without, but real peace must flow from within. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

The real peace, the enduring peace, must come from within and from the Lord. It must exist as love and truth united in the soul, and then in a life of use and service between men and between nations. Real peace must be religious. Real peace must be Christian; for it was when other means had failed to keep open the channels between men and God and to hold human life in its true order, that the Lord Jesus Christ came and brought into the world and maintains in the world a power—the only power—sufficient for the need. Therefore the Lord said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The world can impose an outward peace, it can maintain an appearance of peace from motives of policy and selfish advantage; it can prevent open hostility between husband and wife, between members of the family, between neighbors, between nations; but the real, living, enduring peace is from Christian love within, causing mutual regard and mutual service in all outward relations. As the Lord said again, "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us . . . . . I in them, and thou in me, that they may be made perfect in one." The outward safeguards of peace are useful; peace treaties among nations, laws of peace in society, and rules of peace in the home, philosophical and ethical ideals, but we must not rely on these alone; they are weak and will surely fail unless they live from Christian love. Real peace must be found by opening the

channels inward to the Lord's peace, then shall we have peace that is real, peace that is enduring. This is equally true of peace in the soul, peace in the home, industrial peace, national peace. "O that thou hadst harkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." That is to say, the channels for the reception of this real peace are opened as we refrain from injuring others, as we refuse even to feel unkindly toward them, because it is forbidden by the Divine Commandments, because it is against the Christian law of love to one another. With this religious, this Christian, motive, there comes into action a power to restrain evil such as no armaments or natural laws possess. And then we must serve each other; nation must serve nation, neighbor must serve neighbor, each must serve others in the home, not for commercial profit alone, not as the best policy, but as a Christian duty. And with this there comes into use a power of service, a patience, a forgiveness, a mutual respect and love, which endureth all things, and never faileth, because it is Divine. Refusing to wrong our neighbor, or even to think hardly of him, because the Lord forbids it; serving him, respecting him, loving him because the Lord requires it, opens the channels for the Lord's own peace, a peace that is real and living and enduring. Without this, all natural, worldly efforts for peace, which depend on man's might or man's wisdom alone must fail; with this there is not only possibility, but certainty of success. Christian love and this alone is the power which will bring peace in the soul, peace in the home, peace in industrial life, peace in the nation, peace in the world. So our thoughts, our hopes, our prayers for peace show us the need of a larger Christianity, dealing not alone with personal life, but with human life in all its larger forms.

Now drop the thought of peace, and approach our subject from another side. Look into the world about you; you see new and mighty forces set free both on the physical and social planes of life, calling for some new strong power

of control. Consider for a moment the great forces which science has called forth from nature and put into man's hand; the mechanical force of steam, and the chemical force of high explosives, and the still subtler force of electricity. All conditions of physical life are changed by these forces on the farm and in the mine, in manufacture and in transportation and communication. Work which was done slowly and laboriously by hand is now done quickly and with ease, and new things wholly impossible before, are becoming familiar in daily life. We cannot doubt that the Lord has stored up forces in the earth able to do all the weary and painful labor of the world, setting men and women free not from labor, but from the drudgery of labor, when they are able to be trusted with such power, and with such liberty as it will bring. But we do not need to be told that these same great forces of nature which are capable of contributing so much to the comfort and joy of human life, may become tremendous agencies of harm, working misery and destruction. This fact is demonstrated today, when we see the resources of science made instruments of war, on the land and in the air, on the sea and beneath the sea. But in spite of this misuse of the great powers of nature, is not the fact that these great forces, which for long ages lay hidden, are now permitted by the Lord to be discovered, and to become mighty instruments in man's hand —is not this evidence that mankind is now capable of a motive of life, stronger than steam and dynamite and electricity, able to control these forces, to restrain them from doing harm and to apply them to useful and productive work? The discovery of these forces is evidence that mankind is able to live from such a motive. What motive, we ask, is strong enough and kind enough to be trusted with such great forces? What motive can be trusted to restrain them from working misery and destruction, and to hold them to useful service? Science cannot be trusted with such forces, nor cold philosophy, nor a motive of money getting, nor of political power—no motive that we know is strong enough or kind enough, but Christian love, in our

Lord and Savior Jesus Christ and from Him in the hearts of men.

And consider further that these new forces active on the physical plane of life conspire to one end—to annihilate space and to make the whole world one. Persons of moderate means can travel to all parts of the earth; the products of all countries are brought to our table, and help to clothe and house us. The rapid means of communication, the cheap mails, the telegraph with wires and without, the telephone, give us knowledge of the whole world and bring us in touch and sympathy with men the world over. Such quick communication makes possible a large united nation, like our own, in which citizens from the Atlantic to the Pacific think one thought and live one life; it makes possible world-wide unions in which people of one interest—one trade, one profession, one creed the world over are united in one body.

Through the breaking down of distances and of barriers, and this association of individuals into larger bodies, are brought into play forces of a higher order than physical, which still more urgently need a strong controlling motive to rule them, to restrain them from doing harm and to apply them to good uses. See the power of combination in labor unions and trusts in the commercial world as examples of the higher forces, dependent upon the new physical forces, and still more powerful for good or harm than steam, or dynamite, or electricity, which still more urgently demand a strong controlling motive. The possible harm to come from such combinations, if they are instruments of selfish purposes is dreadful to contemplate, but the possible power for good is beyond all estimate. Combination in itself is not disorderly, and the multiplication of power by combination. This is of the Divine plan, and in the true order of human development. The New-Church doctrine of the larger man makes this clear; the doctrine which shows us that every group of persons united for a common purpose is more or less perfectly one man. It is more than an aggregation of units; it is a body, organized, with a

head and other members, held together by bonds of mutual service, like the organs of the physical body. The apostle saw this truth in relation to the church, when he wrote, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body" (I Corinthians xii, 12, 13). And this is most perfectly true in heaven. Combination is not evil, it is good and according to the Divine order of human development, and of increase in human life. But the motive which shall be trusted to control and use the tremendous power of combination, becomes a matter of vast importance. Here again, as in the case of the new physical forces, the fact that the Lord has made combinations possible on so large a scale, and has allowed them to develop such tremendous strength, is evidence that mankind is now capable of a motive which can restrain these powers from doing harm, and make them useful. Again we ask in regard to these great social powers, What motive is strong enough and kind enough to be trusted to control them and to use them for good? And we answer again, not science, nor philosophy, nor ethics, nor any motive of selfish advantage. No motive of life is strong enough and kind enough, but Christian love.

The analogy between the race life and the life of the individual is proof of this. In the individual man or woman, according to a fundamental doctrine of the New Church, the only power able to control the lower nature and all external things for good, is the power of religion, the power that is found in acknowledgment of the Lord and in obedience to His commandments. This is the only power that can cast out the evils of the heart and make life pure and strong, genuinely good. From other motives one may avoid the outward committing of evil, but he cannot remove the desire and the thought of evil; he cannot be trusted, he cannot trust himself. If one shuns evils for any other reason than because they are sins against God, so the

doctrines of the New Church declare, he does not shun them but only for a time prevents their appearing.

The power needed in the individual life, to control all forces and all lower things for good, is the Divine power, which is ours through acknowledgment of the Lord and obedience to His commandments. And if this control is needed in the individual, still more evidently is it needed by humanity in its larger forms, to enable mankind to meet its new responsibilities and to control for good the great physical and social forces of the age.

We have been slow to realize that humanity in its larger forms must be governed by religious motives, must be Christian. It has been a familiar saying, that a corporation has no conscience and no soul. A trust or a labor union has not been expected to be governed by a Christian motive. Too often a nation regards might as right, and considers itself exempt from obedience to the Ten Commandments or the Golden Rule.

We do indeed frequently hear it said in these days, that what is proper and becoming between man and man should be proper among nations; that it is good business for nations to live in peace; but how seldom is it recognized that in the larger life as in the individual life, the motive must be Christian; that the Lord must be obeyed and His presence must be known, to save from selfishness and evil in the life of a corporation, or a trust, or a labor union, or a nation, as much as in the individual life. This is a development upon which Christianity has hardly entered; but it must come, and must come quickly, if the great physical and social forces now set free are to be controlled for good. World peace, world co-operation, world brotherhood must come, but they must rest on common recognition of our Heavenly Father, and of our duty to one another as His children.

When we consider the larger forms of Christianity which are to be realized in social, national and international life, we are impressed at once with the fact that many, we may say, most, of the Christian precepts, refer to our relations

with others, and have little meaning to one alone. The prayer is to our Father, and throughout is for others besides ourselves. The great commandments require love to the Lord and to our neighbor. The Golden Rule is a rule to govern our conduct toward one another; so too the Christian law of service, and of forgiveness. "One is your master, even Christ, and all ye are brethren." "Where two or three are gathered together in my name there am I in the midst of them." "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The religion of which these are the fundamental and central laws, cannot find its whole development in the individual life but in the larger life of society and nation and a united world.

When individuals unite in Christian love for larger uses, they lose their selfishness, their narrowness, their pettiness, and they gain the strength of the larger body, the inspiration of the larger use. The gift of life from the Lord comes to them through a larger, deeper channel, in a more abundant stream. Each one's special service is not forgotten, but it is seen as a part of the larger use; it is not lessened in value, but is glorified, as it partakes of the larger dignity, the larger satisfaction, the larger happiness of the united use. There is possible this larger satisfaction in the work of a mill or of any useful business, to every humblest operative or servant who has part in the use. There should be the sense of personal responsibility and of personal satisfaction in the welfare of the nation, to every man who faithfully and conscientiously does his duty as a citizen. The nation's strength and the nation's use in a sense belong to every one.

Yes, in this larger living, in every resistance to evil, in every doing of good, one may feel that he is a part of the great brotherhood of those who serve the Lord; that all heaven is on his side.

There is possibility of enlargement and exaltation of human life by combination, beyond anything that we have

experienced or dreamed of, when the motive of combination shall be a Christian motive; when combinations shall exist to love and serve the Lord more truly. A suggestion of the indefinite increase of life through combination inspired by Christian love is given in what is written in the doctrines of the New Church about the life of angels made one in the great life of heaven.

> How great the wisdom of angels is, may be evident from this, that in the heavens there is a communication of all things; the intelligence and wisdom of one is communicated to another, heaven being a communion of all goods. The reason is, that heavenly love is such that it wishes what is its own to be another's; therefore no one in heaven perceives his own good in himself as good, unless it also be in another; from this also is the happiness of heaven; and this the angels derive from the Lord, whose Divine love is of this nature. (Heaven and Hell, n. 268.)

So it may be on earth in some degree, in every larger body in which men unite, according to the greatness and excellence of its use, when the union is in a Christian spirit, and is made alive by the Lord's presence, and made strong by His power. The Lord hasten the day when He shall be acknowledged, when His laws shall be obeyed, when Christian love shall rule not only in individual life, but in social, in industrial, in national and international life. He came into the world not only to save us as individual men and women but to save the world.

The Lord's call goes forth today as it has always gone forth for disciples and for workers in His cause. The prophet Isaiah heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" And he was moved to answer, "Here am I, send me." Fishermen on the shore of Galilee heard the Lord's call, "Follow me," and they left all to follow Him. The call was heard by them as a call to individual discipleship, to personal consecration and service. The call has for the most part been heard thus far in the Christian Church as a call to personal discipleship, and with what heroism the call has been answered, history tells. We all, as Christian people, have heard the Lord's

call in this personal way, and according to our personal faithfulness have answered, "Here am I, send me." But today the Lord is calling to a larger service; He asks for those who will be apostles of a larger Christianity, of Christian brotherhood in social, in industrial, in national and international life. He calls for volunteers in this larger Christianity, for those who will leave their littleness, their narrowness, their pettiness for His sake, that they may, united with others in Christian love and service, receive life from the Lord in larger measure and do His work in more efficient ways, finding in larger measure the strength of the Lord, the courage of the Lord, and blessing of the Lord in doing it.

In some lands today, men and women through the greatness of common suffering are learning to forget their personal grief in the common sorrow. Through common pain they feel their brotherhood and dependence upon one Father. Do we need to wait for the extremity of sorrow to teach us this? The lesson is for all; the call is to all, to the larger Christianity and its larger blessings.

The whole world is having proof such as it never has had before, of the insufficiency of human power, of human knowledge and human skill, in the department of political life, to handle the great physical and social forces now set free; to withhold them from working harm and to apply them to beneficent uses. Are our hearts so hardened that we need this terrible lesson to teach us that Christian love must rule? At least can we not from this experience learn the lesson for other departments of our common life? Must we, for example, go on allowing the same selfish, human motives to rule in our industrial life, until the lesson is again brought home to us by a clash between capital and labor, perhaps wider in its extent and more destructive in its effects than the present conflict? Shall we be content with appeals for a more far-sighted policy in political and industrial relations? for sounder ethics? for stronger legal restraints? Can we not see, do we not know, that such human motives and human means can be only superficial

and temporary in their effect and that trusting in these the clash is sure to come? Must we always learn our lessons by such hard experience?

A tremendous duty rests upon those who know that Christian love, and Christian love alone, must rule humanity in its larger as well as in its least forms, to live by this truth themselves and to proclaim it with all courage. The duty is urgent, if mankind is to be spared a repetition, and many repetitions, of the present suffering, in many departments of our common life. Shall we fear ridicule for preaching the Ten Commandments as the laws of human life in its least and in its greatest forms; the Golden Rule as the rule for trusts and labor unions; Christian love and the Sermon on the Mount as the court of last appeal for individuals, for corporations, and for nations? The world peace, the peace of Christian brotherhood is coming, the control of the great physical and social forces by the power of Christian love; for it is foretold in the Scripture. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi, 9.) "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "The Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." (Revelation xi, 15; vii, 17.) The blessed time is coming, for the mouth of the Lord hath spoken it. It rests with us whether we must be taught the lesson by repeated experience of strife and suffering, or whether we will learn it willingly from Him who said, "One is your Master, even Christ, and all ye are brethren."

WILLIAM L. WORCESTER.

THE DECALOGUE THE LAW OF NATIONS.

By the Rev. John Goddard.

SOME thirty-five hundred years ago occurred one of the two greatest events of history—the escape of a race of slaves from the oppression of a military nation, and, led by Divine Power, its creation into a nation whose history is not only bound up with the progress of all other nations, but bound up also with the other great event alluded to, namely, the birth of a Man, whose spirit and life have affected most profoundly the spiritual destinies of the human race.

But while the most marvelous feature of the history of this peculiar people, unspiritual, material, earthly and unchanging as they were and still are, was their capacity, under Divine leadership, to symbolize, or represent, a true church, yet was it the duty and privilege of this people to stand also for the practical foundations of religion as a life, namely, the Ten Commandments, given from Mt. Sinai after long preparation, uttered by the voice of the unseen God in the hearing of the entire nation, and afterwards written with the finger of God on the two tablets of stone.

The materialist scoffs at this idea of Divine leadership and authorship. Others would undermine the story by saying, as did the German Professor Delitzsch, that the commandments could not have been so given, because they were not new to the world, being found, among other places, on the monuments of ancient Babylon, older than the story of the Exodus. "Very true," says Swedenborg, who anticipated the objection a hundred and fifty years ago —"Very true that there was nothing new in these commandments, since no nation could exist without obedience to their practical and fundamental principles, but they were

given with such solemnities from Mount Sinai, and uttered by the voice of God in the hearing of all the people, that men might learn once more and for all future ages that they are *laws of religious obligation,* the universal laws of earth and of heaven."

Universal, we read. Have the nations thought what this implies? Have they realized at all that here are not merely arbitrary commands, but eternal and unchanging principles, disobedience to which is sure to bring disorder or destruction? Have they realized,—to come directly to our thought —that these laws, being universal, are laws which should govern nations in their relations with other nations, as well as individuals or communities in a nation in their relations to each other? What else means the utterance of these "ten words" in the ears of the whole nation? No other words to Israel were ever so spoken. All others came through lawgiver, priest, prophet, or seer.

"For ask now of the days that are past," said Moses to the nation, "since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of the living God, speaking out of the midst of the fire, as thou hast heard, and live?"

Here is the vital and practical foundation of civil, moral and religious life. The world knew before Moses that they were civil and moral laws—at least those on the second table—but men had not learned, or had forgotten, that they were religious laws, to be obeyed as the utterance of the living God. This was one of Israel's two great contributions, through special Divine leadership, to the religion of the world. The other great contribution,—which indeed was only learned slowly and painfully by that nation—was the thought of one God over all the earth, instead of the racial, national or territorial gods, necessarily selfish, who constituted the deities of the idolatrous nations.

One God, and one universal law, for individuals and for

nations. This latter thought, "a law for nations," that is, for nations in their mutual relations, is the vital question involved in the world conflict of today. "Thou shalt not kill," that is, "do no murder"; "thou shalt not steal." A nation has no more right to murder, or to destroy or steal the possessions of another nation than an individual in a nation has to murder or to steal the property of another individual. The laws of the Decalogue are Divine, unchanging, universal laws, and thus for individuals, nations, worlds.

If it be said that Israel did not follow this law of justice towards other nations; that they were not only guilty, as other nations and tribes were guilty, of both murder and theft from other nations or tribes, but that they destroyed and stole by direct Divine command, we need clearly to draw the line between Israel's practical contributions to world religion, and their symbolic or representative function to which their treatment of enemies belongs. But to enter upon this subject, as unfolded by Swedenborg, would require too much space. Let it suffice now to say that we have to distinguish well between the "statutes and judgments" given through Moses for the government of a semi-barbarous people—symbolical though they were of the highest spiritual truths—and the Ten Commandments, spoken directly in the hearing of all the people by the voice of God himself, out of the midst of the fire, and afterwards written with His own finger upon the granite tablets of Sinai. For we read, that when the "Ten Words" were ended "He added no more." In the "Ten Words," then, we have the practical and essential Divine laws of life for all peoples, in all worlds, and in all times.

While it is true that Israel was not prepared, any more than the world was prepared, to apply the commands against murder and theft to international or inter-tribal relations, yet in their history, and on the pages of the inspired Word based on their history, we catch gleams of the truth, shining as it were in a dark place, that they are international or inter-racial laws.

And so we read among David's "last words," this: "The

God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God." The ruler deals not with his own nation alone, but with other nations.

But what, on the contrary, do we hear today from one of the leaders of the military party? We hear, among other expressions, this: "The State's highest moral duty is to increase its power." Again: "The State is the sole judge of the morality of its own action. It is, in fact, above morality; or, in other words, whatever is necessary is moral." That is, the nation is not subject to Divine law. Here comes boldly to the surface as justifiable and right a declaration which hitherto may indeed have been secretly, although it is to be hoped hesitatingly, believed and followed,—but not openly justified, thus closing the door to better things; and we trust that in the Divine permission this horrible conclusion has reached the surface in order to be recognized as atheistic and infernal, and so judged and put away forever.

If it be said that the nation from which this sentiment has come is not responsible for its utterance, and does not endorse it, while this may be true, we certainly have a right to judge of the nation's acts. We have a right to ask whether a nation's plighted, solemn promise to other nations can rightly be set aside. We have a right to say that if a nation's self-interest, if a nation's expansion and power, nay, even if a nation's very existence depends upon the murder and robbery and destruction of another peaceful and innocent nation, it were better for that nation itself to perish. But no such alternative is presented, or ever will be.

Many nations, and doubtless even in modern times, have not always done right. Perhaps our own country was not wholly guiltless in the acquisition of territory after the Mexican war, although it has since redeemed itself and set an example to the world in the matter of Cuba and the Philippines. While no nation, in its international affairs, can be said to be as yet a Christian nation, yet conscience has ever been active, and the thought of service as well as

of power has been present in the hearts of the masses of a people, when the ruling powers have seemed to pursue doubtful courses. Could the spirit of hypocrisy have dictated the English poet's recessional hymn at the close of Victoria's golden jubilee?

God of our fathers, known of old,
  Lord of our far-flung battle line,
Beneath whose awful hand we hold
  Dominion over palm and pine—
    Lord God of Hosts, be with us yet,
    Lest we forget, lest we forget.

The tumult and the shouting dies—
  The captains and the kings depart.
Still stands thine ancient sacrifice,
  A humble and a contrite heart.
    Lord God of Hosts, be with us yet,
    Lest we forget, lest we forget.

For heathen heart that puts her trust
  In reeking tube and iron shard—
All valiant dust that builds on dust,
  And guarding, calls not Thee to guard—
    For frantic boast and foolish word,
    Thy mercy on thy people, Lord!

We reach therefore the conclusion that the sole cause of all aggressive war, and thus of all war, lies in the unwillingness of nations to acknowledge the laws of the Decalogue as Divine and *universal* laws. If these laws, but especially the second table of the Decalogue, which treats of the duties of man to man, could be acknowledged as binding upon nations, descriptive of the duties of nation to nation, and could be made the basis of international law, as they already are of the civil law, wars would cease forever.

The ancient idolatrous tribes or nations did not necessarily banish the thought of God in entering into conflict with other tribes or nations, because they believed in national or tribal gods who would help them. And this is perhaps the position of some modern rulers, one of whom

implored the Pope to pray for his nation's success. But no Christian nation can thus pray. It can only justly pray that the right may prevail. And it is significant that no ruler has introduced the name of Jesus into his appeals to the Divine throne. This, it is recognized, would be hypocrisy, for at once the voice from Gethsemane would be heard: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

The Divine law is not only the remedy for war, but the basis for national development and international unity. This may be illustrated both from the Scriptures and by the facts of history.

Listen for a moment to the Divine words spoken more than 2,500 years ago, forecasting the future unity of the nations. Isaiah sees in vision a picture of all the then known nations of the world, from near and far, coming together to bow down before Jehovah. We read:

"Nations shall come to thy light, and kings to the brightness of thy rising."

And then are added the significant words:

"For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isaiah lx.)

That is to say, the result of not accepting the Divine law as the basis for all action whatever, or the result of following the declaration that a nation is the sole judge of the morality of its own actions towards other nations, must result, sooner or later, in that nation's destruction, the ending at least of its dynasty and to a great extent of its people. In the language of the 68th Psalm, (R. V.) "The peoples are scattered who delight in war," or, as Swedenborg would translate it, "who long for war."

Glance at history. Where are the kingdoms of Egypt, of Babylon, of Assyria, built upon the belief that national self will and thus aggressive war, are right? These nations were scattered. The conquerors became the conquered, and the new conquerors became in their turn the subjects of other conquerors who justified war. Alexander conquered

the world, but his empire was broken into fragments at his death. Rome, more just, yet built upon force, lasted a few hundred years, but her later centuries were a season of continual changes, continual warfare, waste, and at last, national destruction. The rule of the Mohammedans, once threatening all Europe; the kingdom of Spain, once Europe's strongest power; the French empire, established, as Napoleon himself at St. Helena confessed, upon force, and upon the belief that God is on the side of the strongest battalions,—these powers were scattered. It is only necessary to compare the maps of Europe in the later Christian centuries to see how true it is that "the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

It may be answered that the scattering or destruction applies mainly to the dynasties of nations, but not to the nations themselves—the larger part of the people of the nations lives on; their national faculties and powers, their peculiar genius, for greater or less, their culture, their art, their influence upon the world continue, and thus that war with its violations of Divine laws, does not hurt the real nationality. We hear from the same author quoted in defence of war that it is "the greatest factor in the furtherance of culture and power." Disregarding the strange and unnatural combination of the terms "culture and power," let us once more appeal to history for an answer to the question whether or no, war promotes culture.

Culture, indeed, is a broad term, and may be strained to include dynamite and melinite, Zeppelins and bombshells. But if it means the development of the higher, nobler, more human faculties; if it means literature, or art, or philosophy; if it means the unfolding of the inner and higher and native ideals and aspirations of a race or nation; if it means an upward look towards heaven; we are compelled to assert that the effect of the forcible extension of the power and even the culture of the stronger nations over the weaker is to repress, scatter or destroy these higher faculties, and to sub-

stitute in their place a lower, more earthly and artificial condition. For it is only in freedom, only in following our native and special gifts, that we can grow in true development. True culture looks upward and inward, not downward and outward. War, on the other hand, represses, not promotes, the higher faculties. A given race, whose native abilities are unfolding peacefully within certain boundaries, stands for some needed function on the spiritual as well as the material side of a grand humanity. As long as it is in freedom, it can develop its own specific form of thought, of art, of music, of literature and even of religion and the deeper things of the spirit as it could never do under the compulsion of war either in victory or defeat.

The Hon. James Bryce* has reminded us of certain well known facts of history which illustrate this position. Think of the Greeks, who have furnished the models of the ages in the matters of culture, remembering how small that country was, (not larger than Massachusetts and Rhode Island) how free were its people, having not even a central government, each city, town and community, being governed directly by all its people. With the dominance of outside forces, all this native genius passed away or was scattered forever. The inordinate love of wealth and of power, the chief causes of war, are invariably destructive of the best contributions to the higher life of humanity.

It was not an Italy nationalized, but divided into various republics which produced the literature, the art, yes, even the new awakening of faith which, beginning with Francis of Assisi, spread through all Europe.

England, when a small, comparatively unambitious country, produced its literature which has lived.

Germany, in her days of division into small states, dukedoms and free cities, brought forth a race of thinkers, artists, musicians, writers, which no longer exist nor can exist in her days of devotion to material expansion.

The Netherlands, through their age-long battle with the

* The writer is indebted to Mr. Bryce for other facts mentioned.

ocean,* developed not only a race of hardy mariners, but a race of artists, architects, scientists, anatomists, even theologians; led Europe in education, in manufactures, in religious liberty; and through this natural unfolding also developed a power and persistency sufficient, when the necessity arose, to conquer proud Spain on land and sea, and so established that freedom which made their land a resort of oppressed peoples, making it possible for our Pilgrim Fathers to prepare for their colony at Plymouth. If there was ever a people that deserved their nationality; if there was ever a people who exhibited the blessings of freedom; if there was ever a people that became an example to the world, a leader in the arts of peace; if there was ever a people whose strength, manliness, power were not dependent upon militarism, it was the people of the Netherlands, including what is now Holland and Belgium.

And so it is not the large and powerful nations, but the small, free, democratic ones which develop true culture, true thought, true humanity, true power for service. Not only are the nations scattered that murder and rob their neighbors in the effort to gain the whole world, but the effort to gain the whole world, as the Master implies, would result, if successful, in the loss of that nation's soul. And this means or includes the dwarfing and stunting of the individual faculties of its people; it shuts off the influences flowing in from the world of life above it; it opens the door to the mephitic gases which arise from the pit below.

In contrast to all this unity brought about or attempted by force, we read in the Scriptures of another kind of unity. Already we have spoken of the prophet who saw in vision all nations bringing their tributes to the feet of Israel's God. But in the New Testament, where the Man appears who is to be a "hiding place from the wind and a covert from the tempest," we read of one new commandment—only *one*—which is the heart and soul and fulfilment of the Divine Schoolmaster's laws of the past (Galatians iii, 24):

* As shown by Douglas Campbell, in "The Puritan in Holland."

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this will all men know that ye are my disciples, if ye have love one to another."

Here is the real, the only Christian unity—a spirit which leaves all men free to exercise their peculiar faculties and powers, whatever they may be. Even Napoleon, in his last days at St. Helena, in conversation with his sceptical friend Bertrand is recorded as saying in substance (I write from memory, and in condensed form):

> I know men, and I tell you that Jesus Christ was not a man. Alexander, Cæsar and myself founded empires. But they were built upon force, and were scattered. And here am I, who have been called the Great Napoleon. But 1800 years ago Jesus founded his kingdom upon love, and at this day millions of people would die for Him. (Life of Napoleon, by J. S. C. Abbott.)

Oh, for the day when not only individuals, but nations, shall labor for that promised time when He shall reign supreme; when the one law of love, acknowledging the supreme kingship of the Lord Jesus, recognizing the kingdom not of this world as the supreme end and purpose of human life, shall be accepted by all; and when all men shall be declared to be brethren. Then shall we have Christian nations, seeking not merely to get, but to give. And then will the scattering, destroying, enslaving, materializing power which delights in war, which defends wholesale murder, violence and robbery as a moral force, which makes a nation's military power and glory a supreme power, give place to the spirit of the Master, who prayed that all might be one in Him.

A new consciousness is beginning to rise like a morning star above the horizon of human thought heralding a coming sun, namely, the consciousness of service as the function of nations. Even such is the second or spiritual advent of the One Lord God and Savior predicted to be. For in the closing verses of the Bible we read:

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of

David, the bright and morning star. He who testifieth these things saith, Surely I come quickly."

The Morning Star has arisen. Its cold, clear light tells of the coming of the Sun of Righteousness, before whose glory all nations will bow. The truth is in the world. The Spirit of Truth, the love, will follow, as fast and as far as Christians respond to the invitation, and in heart and life reply,

"Even so come, Lord Jesus."

JOHN GODDARD.

RELIGION ON AN INTERNATIONAL SCALE.

By the Rev. William F. Wunsch.

THE present world-war impels us to overhaul the forces which we have been employing in the cause of peace. Have we employed all possible forces? Have we exerted them to the full? The cause of peace had made marked progress. The many ways in which the world had drawn closely together also rather inspired the hope that a general war was no longer possible among leading nations. Now this terrible conflict calls in question the means which men have been using for the accomplishment of world-peace. Certain forces were effectively exerted. The determination of national differences by justice had become a question of practical politics. Men had been brought to realize more keenly than ever the economic advantages of peace. In the education of public opinion in international amity ethical principles had been brought to bear upon this goal with appreciable effect. The legal evolution from which a body of international law might result had gone an encouraging way. Legal, ethical, economic and political influences had been actively exerted in behalf of peace. Upon these this inquiry is not particularly bent, but upon the degree to which distinctively religious forces were employed on the same large scale. Have these latter been brought to bear upon national affairs and international dealings as they might be? Has the power of religion, of the Christian religion, exerted on men in their corporate capacities as nations, been used to help bring about international peace?

The Christian religion, more especially as newly understood through the teachings of the Lord in His Second Coming, has its own ideas and ideals about the organiza-

tion of the whole world in the cause of peace. It views the nations as parties, and by rights friendly parties, to a common human progress along all possible lines. It regards them as having, all of them, each its own contribution to make toward the development of commerce and industry, toward the spread of human knowledge and artistic skill, toward the spiritual unfolding of the race. It sees room and opportunity in the world for many races and nationalities, who, by the variety of their characteristics and abilities, shall round out in effective co-operation a heightening civilization, emulating in this world the kingdom of the heavens, which is a kingdom of mutual service. It had reason to be encouraged in the hope of approaching these ideals more nearly at this time when the world is flowing together by one channel and another, through the growth of travel and commerce, through the quick and unrestricted dissemination of information by school and print, through the migrations of thousands, through the sharing of industrial gains and scientific discoveries. It presses to take its place in this developing larger man. It wants to give him a conscience and a true spiritual life. It conceives of itself readily on the same vast scale as do politics and law, economics and ethics of themselves. It does not halt at magnitude any more than they do. It deems the nations men; and uppermost in their development into a world-wide humanity it considers that it belongs, affecting the moral judgments and national ideals of the mass.

Nor does the magnitude of the scale on which it would exert its powers in the life of nations, alter the character of the Christian religion. It retains its familiar elements. It loses none of the fundamental features that characterize it as found with the individual. It descries the same manner of goal. It sees something more in public life than material progress. It believes that nations need as much by religion to provide for the spiritual well-being of their people as by education to provide for their intellectual progress, or by industry and commerce to provide for their physical welfare; and as much to keep that religion intelligent and active as

to make their schools efficient or to keep their commerce vigilant and enterprising. It desires for every nation spiritual honor, and a righteousness befitting its larger manhood. It therefore descries also, below public policy and economic theory, any evil of human nature that may underlie either. Toward the eradication of this it spends its power. It therefore would inspire a nation no less than an individual to self-scrutiny in the light of Christian truth; and it urges that a nation, not being above the sense of right and wrong, is not above repentance either, should it find itself in the wrong and cherishing any purpose unfriendly to humanity at large.

In religion's sight there exists such a thing as national evil. Like an individual a nation has its peculiar evil propensities. Its pride will take unchristian forms. It is moved to animosity as a nation. It practises evils that only a nation can commit,—for instance, the unjust and greedy suppression of a sister nation's commerce, or the formulation and execution of a contemptuous foreign policy. Nor will public domestic policy be uninfluenced by the irreligion in a nation; nor economic thinking uncharacterized by it. Religion discerns behind the more obvious life of a nation the springs of that life; it desires to see them pure. It wants to be given active influence on a national and even international scale, because it finds itself confronted with evil intent and false thinking on just that scale.

The possibility of national self-scrutiny ought not to be doubted. In Congressional investigations, whatever their animus, we have had evidence that self-examination can be national. We have an instance of corporate conscience in what is known as the "New England conscience." The conscience of the nation as a whole was certainly aroused by the issues of the Civil War, and has been aroused many times since by lesser issues. If it exists, the corporate conscience can be brought to bear in national self-accounting. It can bring a nation to see its activities in the light of Christian righteousness. It can put political policy and

economic doctrine to the test of spiritual truth and purpose. If a nation is to profit by the errors of past nations, its statesmen must have the perspicacity to see the spiritual causes that lay behind error and decay; for while errors are not repeated in the same form, the spiritual forces of disintegration remain constant. Again, they will not aid their country much unless they arouse it to the spiritual evil that threatens. Prussia had every reason in her own past experience to hold to the theory that a nation's growth rested ultimately on force of arms. Her marvelous rise to imperial station was accomplished in that way. The political argument to that effect could well be revised only in the light of Christian truth. Religion's view of nations is that they are men, that they can rise to the courage of manly self-scrutiny in the light of Christian teaching, and that indeed they are only men, having to rely for true growth on this Christian self-examination.

But if self-scrutiny exists on the national and international scale, so does the determination to avoid the wrong and to do the right, or repentance. Is it such a flight for the spirit of this determination to reign in national council and international dealings? For a nation steadfastly to divest her course of action of all aims mean and sordid, of dishonest negotiations, of disregard for weak nations? The treaties which this country is negotiating at present in the cause of peace afford a happy recognition of the possibility of national repentance in this sense. They provide that nations wait out a year after a dispute has arisen, in that time canvassing the right and wrong of the disagreement. This *locus pœnitentiæ* marks in so far the entrance of the spirit of the Christian religion as an active influence into the affairs of nations. Conquest in this way of herself and of moral heights and influence in the world no nation will begrudge another. Then if she believes her mission in the world a superior one, she will show it by using superior means for effecting it. If she wishes a place in the sun, it will be a place nearer the Sun of Righteousness, where, sharing in its light, and transmitting through the mass of

her regenerated powers and resources the attractive might of Him who uplifts humanity every inch of the way, other nations will be glad to see her, and will come to the brightness of her rising. Every such nation will be called blessed, by all,—a restorer of paths to dwell in.

The war is almost sure to demonstrate, with a force that cannot be disregarded, and by results that all can appreciate, that a nation, not deeming itself to be under these human spiritual necessities of self-scrutiny and repentance, instead of growing to larger manhood, becomes a monster of inverted appetites, likely to consume its own people. The German people as a whole are peace-loving. The sacrifice of life and property to which they are put is as pitiable as that made by any. They are the victims of theories that deliberately exempt a state from the human spiritual necessities which we have been discussing. Officials of the German Empire have not subscribed to the view of the Christian Religion that nations are men. In acting on theories that supersede right with might, they failed of Christian self-scrutiny. Indeed it was publicly admitted in the Reichstag that the invasion of Belgium was a moral wrong; all the plainer was it that avoidance of that step was not deemed imperative in Christian honor and in the light of Christian teaching. It may be that this standard was first to be erected by this war, in the sight of any of us, in this plain fashion. However that may be, and however the war may terminate, it is hard to see how it will not have been proved, at greatest cost to the German people, but it is to be hoped, to all nations,—for we all need the lesson,—that a nation not deemed a *man,* in need of practising these elements of the Christian religion and of exalting Christianity to power in its corporate affairs, will grow into a monster, capable of driving its teeth into its own flesh.

In the view of Christianity, then, the peace movement is, or at least to succeed must be, part and parcel of the regeneration of man. The roots of war are in human nature. Armaments or lack of them, forms of government, economic perception on which side the bread of the world is

buttered, intellectual subscription to ethical principles, do not prevent war, as long as greed continues in men and nations, and lust for power, and indifferent mutual misunderstanding, and national prejudice and unfairness. No, we mistake! The impossibility of war is not so distant as that! These passions are not yet old on this planet; and war will begin to be impossible, not first when they have decayed and died, but much sooner—when men, with each generation, exalt religion to slay them even at their prime!

The task of the peace movement, taken by and large, is the education of public opinion. Has the Christian religion, truly apprehended, been used to even a fair extent in this education? To set out what an influence it might be makes plain at once how little influence has been given it. But see what can be done! What the New Church in particular can do! Utilize the whole force of the doctrine that nations are men, of the doctrine of the greater man, to help enthrone Christianity as an active spirit in national and international affairs! Let her join now in the work of education for peace, urging and helping toward this larger Christianity in broad and carefully informed ways, not unaware of the economic, political, and legal problems which are clustered about the same goal. We shall remind ourselves that there will be the same grading on the international scale as with the individual, of motives from the highest religious motive down to legal constraint, and that true Christian religion will not disdain any of these "external bonds," treaties or economic considerations, ethical principle or an evolving body of international law. It will seek to work with these and by them, and only aim to hold up the problem in clearer light, as one of human regeneration, as therefore a problem also and indeed fundamentally for it. Let the men of the New Church in these auxiliary fields of law and economics, ethics and politics, embody in their work this attitude to religion in national and international life. Religion on that scale is not promoted by abstract principles, but by principles embodied in men; in that sense, too, the nations are men. It is a day of large movements.

International peace is the prize of one of them. Politics and ethics, economics and law, spread themselves on a scale to encompass it. With all the force of the teaching of the larger man, let the New Church help true Christianity to its right influence on that same scale. She cannot in honor forego her present opportunities to put the national and international functions of religion in the clearest possible and most compelling light. She has the doctrine of the hour. Let her do all that she can that the Lord may put the nations in fear, each and all of them, that they may know themselves to be but men.

WILLIAM F. WUNSCH.

CORPORATE AND NATIONAL NEIGHBORLINESS.

By the Rev. Charles W. Harvey.

OUR Church teaches in the "Doctrine of Charity" (nn. 44-47) and in the "New Jerusalem and Its Heavenly Doctrine" (nn. 92, 93) as follows:

One's country is a man in the collective sense, and it is called a body [politic], in which the king is supreme.

A society is our neighbor more than a single man. . . . Our country more than a society.

The human race is neighbor in the widest sense, but as it is divided into empires, kingdoms and republics, any one of these is neighbor according to the good of its religion and morals, and according to the good that it performs to one's own country and makes to be one with its own good.

The teaching is confirmed by that of the Psalmist, saying, "Put them in fear, O Lord; that the nations may know themselves to be but men" (Psalm ix, 20). It shows that when a body of men unites in any common effort, however large the resulting combination, it is still a man,—a greater man indeed, but only a man. Its powers then may be gigantically increased in quantity; but in quality they remain subject to just the same limitations as those of the individuals concerned. If the individual must fear God by obeying his laws, the corporate man must do the same. If the individual must be bound by his contracts and obligations, the corporate man cannot break those bonds.

The distinction, with its similarities and differences, may be studied to advantage within the limits of our individual experience. We in ourselves are both an individual and a nation. The whole land of our life is made up of

various provinces. I am one individual in my home with its various offices; I am another individual when I go out and do a certain work with my fellows, a different set of powers, another province of my nature, being then utilized: I am still another individual in my social relations with others; still another in the performance of my community and national duties. If we are real men we cannot avoid such, often "entangling, alliances," at least with those who are our nearest neighbors. By our very nature we are gregarious. Our properly human powers can only be exercised in combination with others. Every new combination, then, in which we have to live and work, is, in the full or spiritual meaning of the term, a new corporate man, a new one of the many nations in whose midst we must live.

The difficulties of alliance come also into our individual experience. How very difficult, for example, we find it to remember, in each new province we enter, that we are but men, that is, that we must keep true to our own individuality, with its acknowledged obligations and limitations, in each of these new nations of our life. The common phrases, "business is business," "art for art's sake," "blood is thicker than water," often mean that in business, in artistic expression, in the relation of my family to yours, I am relieved of some of the obligations which bind me as an individual. If it is difficult for us to learn to hold to our proper obligations in these our personal alliances then, we must not be surprised if it is proportionately more difficult, for a nation in the natural meaning of the term.

This country has been of late mercifully spared having its obligations as a world-man forced upon it by a war within its own borders. It needed the Civil War, recent and terrible enough, to prove that the obligations of its own Constitution should extend to every one of its citizens, white and black. In the Spanish War the country distinctly recognized its obligations to weaker neighbors by taking up the defence of their proper human rights against aggression. Since then, we have been allowed to try to learn our corporate obligations by apparently peaceful means. But it

has taken much learning by many of the bodies of men which make up our whole nation, and the task is still hardly more than begun. So-called "big business" has been for a generation turning away from the piratical methods of its early days to the conviction that it too is a man, as much bound by the laws as any private citizen. Whether it would not now be better bound by fewer laws has of late become the question, so far has the pendulum swung away from business lawlessness. Organized labor is slowly learning the same lesson, that of its obligations as a larger man, alike to its own constituents, to capital, and to the public generally. In this gradual growth of our own industrial "nations" towards truer manhood open war has indeed often been threatened. But it has not come yet, and will not, if the principles of neighborliness taught by the Church be but kept in mind. This great European war will have for us that one use at least, if it warns us to learn our lessons of corporate human obligations by peaceful means rather than by the awful waste of war.

Why then, we may ask, could not Europe have learned the same lesson without this terrific cost? There is perhaps little need to ask when we see how slowly the lesson has been learned by our new nation here, free as we are from many of the difficulties of location and tradition which hamper the older peoples of Europe. She is having to learn her lesson in this way because, we may be sure, grievous as is the means, it is the least grievous by which Providence can teach her. The great evil of war is permitted, we are taught, so that greater and more insidious evils may come to light and gradually be cured. And these greater evils seem to be just those implied in our Church teaching where a nation, as a political unit, or as one of the great interests of life as a whole, supposes itself superior to its obligations as a corporate man.

One of the most elemental of these life-interests is that summed up under the general title of patriotism. Patriotism forms one of the strongest bonds of union for those who feel it. It is often held to justify the breaking of

larger, more fundamentally human obligations. Years ago it was acknowledgedly so. Any Frenchman was supposed by that very fact to be the natural enemy of any Englishman. To-day it is very little different between German and French, Austrians and Russians. Such patriotism is an evil. Such national enmity, handed down from the Dark Ages and long brooded over, is the inheritance of much of modern Europe. It has been a continual menace to nations so close together, with so many common interests, with many more, diverse but complementary, which only mutual consideration can develop for the common good. The supposedly patriotic hatreds have interfered with that elemental principle of the relations of men, their gregariousness, their need to live and work as neighbors. The hate has been dwelt upon in the devising always of new tools for the injuring or killing of the enemy, by literary fanning of international animosities and hopes for a day of reckoning. Dwelling upon evil is the sure way to have it presently break out in open violence.

Now some of the best friendships are said to have grown out of a fight. This war, then, by bringing the different nations together in such close and terrible conflict, may make them realize that they are not meant to be always enemies and foreigners to one another, but over and above their racial peculiarities, MEN, with common human aims to be diversely pursued. The war, by bringing the evil, exclusive patriotism, into such prominence may do away with it. It may stimulate an inclusive, true patriotism, of national respect and friendliness, by which the different interests and temperaments of the different people are given freer, mutually respectful play. This was certainly the effect of the South African War upon a hatred and rivalry seeming at first impossible to heal. May we not hope it will be the same also in this case?

The same principle applies also within the nations themselves. The conflict has been brought on, we must believe, not so much by the peoples as by the military caste of the different nations, blinded by the lust of power. Fighting,

being wounded, and dying side by side, should have its part in destroying this un-human caste spirit. So both within the nations themselves, and in their relations one to another, the war may mean the birth of more democratic, more human, political institutions; and so may teach its lesson, namely, that the nations, in all their relations, are still men, and should be true Christian men.

There is one other great evil which the war has brought to light, so that, we may hope, it may be recognized by our generation and cured for those to come. Our true manhood is made up of three elements. Its basis is love, which shows itself as love of our neighbors. Its second element is the wisdom or reason which directs our love under the fear of God, that is (for our New Age), in obedience to the Divine laws and in imitation of the God-Man, the glorified Christ. And the third element of the true man is power. Our power is given us as the means by which we may express our love of our neighbor and our wisdom for his and our best progress. Now such wisely, lovingly directed power is the very opposite of that brute force of animals and savages to which the nations, forgetting that they are men, have resorted. What good can come of this terrible exhibition of brute force directed with such fiendish science to the utmost possible destruction of life and all that makes life most worth while? We may perhaps answer in the words of Shakespeare's "King John,"—"Evils that *take leave* do most of all show evil." The folly, for human beings, of brute force as a settlement of differences is shown at its very worst, so as, we may hope, to get rid of it once for all from nations professing Christian manhood, and so as to point the way afresh to reason, in this case to arbitration by international law, as the only really manly, that is, truly human, court of last resort. Let the great armaments of the nations, as some diplomatists have suggested, be reduced to the condition of international police, with powers only to carry out the decisions of the Court of Nations by defending the true human rights of all. Then will the utterly unjust wars of aggression cease, and such

wars of defense as are absolutely necessary will be reduced to a minimum. If any such result is attained we shall be able to look back and feel that even this terrible exhibition of barbarism has been justified.

All concerned, those in the struggle and those looking on, are hoping for the coming of peace. But the wise cannot wish for it before the chastening uses of war have been fully served. We do not want the material peace and plenty that leaves the soul dull with the surfeit of ease, ignorant of hidden selfishness and evil. To appreciate fully the blessings of peace, that which could come only through war must first be recognized, namely, the establishment of a new ideal on the earth, that of international neighborliness. This will, we hope, include, the breaking down of trust in mere human inventions; the re-establishment of the fear of God, on the one, only true basis, that of real Christian feeling, both within nations and between them; the abandonment of the narrow, mediæval patriotism of exclusiveness, for the larger, inclusive patriotism which alone is worthy of the New Age; the replacing of the brute-force ideal of manhood, by the manhood of reason and mutual regard, of human wisdom and love, the image and likeness, as we know it, of the Divinely-Human wisdom and love of the only God, the Christ glorified.

CHARLES W. HARVEY.

THE DEEPER CONCEPTION OF LIFE NEEDED.

By Dean John P. Sutherland, M. D.

"NEVERTHELESS, without the favor and influence of the Supreme Deity, from whom, as from the only Fountain and Highest Sun of Wisdom, all truths flow down as rays into our understandings, vain would be our inquiry; wherefore, let us with adoration supplicate His presence and His favor." Thus wrote Swedenborg in his Introduction to "The Worship and Love of God," and it was in the humble spirit here manifested that he attempted to solve the problem of the origin of the earth and many of the things related thereto. Doubtless it would be vastly to our advantage if in attempting dispassionately and justly to discuss the subject before us we should follow the example of humility and of dependence on the only Source of Wisdom and Truth set us by Swedenborg. To approach any subject in such an attitude must surely clarify one's vision, permit one to rise above prejudices, and thereby leave one's judgment in freedom to draw reasonable, logical and just conclusions.

The great difficulty with the world today is not the devastating and horrible war that is being waged by its most highly civilized nations, but the deplorable mental and spiritual attitude of humanity which preceded and eventually led up to the strife and even now persists. The war itself, with its attendant destruction of property, inevitable destitution, pitiable suffering of wounded, and sacrifice of life, is simply an "objective symptom," an outward manifestation of an internal disorder or disease. It is the inner life of the civilized world that has gone wrong, and it has gone so far wrong that all the nations of the world are now participating to a greater or lesser extent in a deadly

struggle. None are wholly exempt, for even those nations that are not on the fighting line are suffering great restrictions in financial, commercial, and manufacturing enterprises and relationships, and have lost much of the helpfulness and stimulation that are connected with wide international friendships. Evidently there must be something wrong with man's conceptions of life in order to permit the plunging of the world into its present distress and suffering. Evidently man, in the unrestricted freedom of choice and action which has been given him, is attempting to solve the problems of individual life and to guide the destinies of the nations for himself and in accordance with his own policies, and judgment, and desires. The condition of the world today does not support the idea that rulers of men who are humanly responsible for the present crisis in the world's history have been governed in their actions by the deepest conceptions of life, or that they have seriously and earnestly sought guidance from Him who said, "Blessed are the meek; for they shall inherit the earth"; "Blessed are the merciful; for they shall obtain mercy"; "Blessed are the peacemakers; for they shall be called the children of God."

It is purposed here to call attention to certain possible causes of the Great War now being waged in the heart of the most cultured and civilized countries in Europe, for such causes must be recognized in order to be avoided; and to suggest tentatively some conceptions of life which, if widely accepted, would certainly tend to abolish such deadly struggles from the future experience of the human race.

The cause of the War, like the cause of disease in the individual, to borrow a medical classification, may be considered twofold—first, the exciting; second, the predisposing. The exciting cause of disease is frequently a relatively insignificant thing; a slight exposure to wet or cold, a mild indiscretion in eating, an unusual exertion or excitement, a plus or minus in the chemistry of the body, or a microscopical germ. So with the war, which may be considered a malignant national disease; the exciting or nominal cause was the mad action of an Herzegovinian lad, a Servian

only by race, who in Seravejos, Bosnia, assassinated the Archduke Francis Ferdinand, potential successor to the Emperor Francis Joseph of Austria-Hungary. This act, far from trivial in itself, is, however, to the Nations, or to the war which it nominally caused, as a germ to the disease of the individual. The exciting cause has sunk into insignificance and is practically forgotten in the magnitude of the strife and slaughter which was originated by it; and it is perhaps excusable to say that this exciting cause in itself was not sufficient to justify the wholesale destruction of human life and happiness which is now in progress, any more than the activities of an infinitesimal germ justify the suffering and loss of life that accompany an acute infective disease, for instance. In both cases the predisposing causes, that is the lowered resistance to malign influences, or the "loss of immunity," and the inherited or cultivated tendencies, are the really important things to consider. It is well known that people are continually exposed to the germs of tuberculosis, pneumonia, diphtheria and similar diseases, but in the majority of instances the natural resistance of the body is sufficiently high to repel the invasion and prevent the development of the disease. The resisting power of the body, however, once lowered, the malign influences have, and frequently seize, their opportunity to work mischief.

Of greatest significance then are not the slight exciting but the weightier predisposing causes of the present strife, such as the annual mobilization and manœuvres of vast armies; the ceaseless military training; the building up of thoroughly drilled legions; the utilization of the wonderful inventive genius and the mechanical skill of the age in manufacturing more terrible and powerful engines of destruction than the world has heretofore known; the detailed plans and preparations for waging war; the wrong ethical and moral standards upheld by the nations; their guiding doctrines, philosophies and policies; the rather general substitution of civilization for Christianity; inordinate ambition, pride, jealousy, and love of dominion; a brooding spirit of revenge; wrong conceptions of life and its objects;

and the attitude of the nations toward each other, which for years has been not unlike that of a group of different species of carnivorous animals ready on the least fancied or real provocation to spring at each other's throats; furtively watching the most insignificant movement of each other; wary, revengeful, apprehensive, distrustful. The predisposing causes here enumerated are not unlike a powder magazine needing only a spark, a lighted match, to bring about a terrible explosion. Civilization's misfortune has been in assiduously collecting and carefully preserving such a mass of dangerous explosives.

It is becoming somewhat widely recognized that the real causes of the war are not superficial or accidental, but deep-seated and evil; that the conflict represents the struggle of falsities against truth, evil against good. That these views are prevailing may be seen by reading many of the more recent books and articles on the war, as for instance in the October number of *The Hibbert Journal,* wherein Sir Henry Jones, writing on "Why We Are Fighting," says: "The real cause of the war is undoubtedly the misapprehension of moral facts, and confusion of judgment as to the relative place and value of material and moral principles." "It is the moral perversion which subjugates and even dedicates the higher, the things of the spirit, to the service of the lower and material." People have been fed on "the starving spiritual diet of physical science and mechanical invention"; on criticism instead of interpretation of the Bible. "It is a dangerous experiment to lay the world at the feet of the natural man; it is safe at the feet of the spiritual." "The righteousness which is like the everlasting mountains has taken up the challenge, and we are even now witnessing the coming of judgment." And the Bishop of Carlisle on "The Ethics of War" says, "Even now evil is not omnipotent, . . . Moreover, there is abundant evidence in many directions that the strength and supremacy of evil in the world have already been much curtailed." "That good at times accompanies evil, or even springs from it, is no evidence that evil is good; albeit it is an evidence that, amid

all evils, God is God, that evil is being slowly brought into submission to His will, and shall finally be vanquished and put under His feet."

If in any nation there prevails the idea that Man is simply the highest type of animal life, possessing a more active and efficient brain with wider, more varied and useful functions than do other animals, differing from other animals only in cleverness, initiative, ingenuity, but always a mere animal whose life is no more than a passing experience, a temporary affair ending with the dissolution of the body, it is but natural that the ideals of expediency and sensual pleasures and creature comforts and material prosperity and worldly knowledge should dominate in the councils of that nation. It is of the utmost importance in all the affairs of life, in connection with a discussion of the war, or quite independent of it, that each human being should formulate for himself an answer to the question What is Man and What is Life? Should he believe himself to be merely an animal though a clever one, a member of the brute creation, to be guided by instinct and controlled by natural forces, a specimen of physical evolution representing the survival of the fittest, a result of natural selection or an accident, that his life and destiny are without definite plan or purpose, he will doubtless not allow himself to be disturbed by longings for anything better than his present life affords; he will not be troubled by high conceptions of individual responsibility and duty, by lofty ideals of justice and honor, of right and wrong.

It would doubtless make for the happiness, welfare, and progress of mankind if it were generally accepted as a fact that man is something more than the bones and muscles and tissues of which his body is composed, and something more than the functions which his wonderful body possesses. It would seem easy to convincingly demonstrate that man is essentially that "something more," for his body may be crippled by the loss of eyes or tongue or stomach or appendix or limbs, or various other organs and structures, without in any way crippling the ego, the personality, the essential

characteristics of the individual. Bones, muscles, lungs, glandular organs and tissues, and even brains are so absolutely alike that no vital differences can be distinguished between these structures in different bodies, and yet everyone recognizes the marvelous idiosyncracies and individualities that differentiate one person from another. It is not that two brains, for instance, are recognizably different; it is the two things, personalities, souls or spirits that use the brains that are different. It is true that man's body is an animal, a member of the brute creation with passions, impulses, instincts, natural desires, likes, dislikes, emotions, fears, hates, loves such as are possessed by other animals, but there is a something resident in man's body that has the possibility of subduing, controlling, guiding these passions, impulses, emotions, and instincts. It is this "something" that is the essential man and it would be well for us all to remember that man was given "dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," which means that it is possible for man to dominate all the animal qualities that are born with his body. The study of anatomy, physiology and embryology, and the ordinary experiences of life should be sufficient to convince us that Man is not simply flesh and blood; that he is "something more," in fact nothing less than an immortal soul or spirit, temporarily and for a short time encased in the material and ever-changing body, and handicapped by its limitations. It is commonly recognized in these days of psycho-analysis, psycho-therapeutics, mental healing, researches into sub-conscious cerebration and the psychological generally, that the real man is an indestructible personality, an imponderable, intangible force and entity, a reality separable from the purely physical. The idea of man being a spirit is not as offensive to scientific thought as it formerly was. Recent investigations into the nature of electricity, of x-rays, of radium, of wireless telegraphy, of psychic phenomena, of the all-penetrating ether, and the new conceptions of matter, the atom, the ion, the

electron, have prepared the scientific mind to accept the idea of immortality, and to look upon man as a spiritual substance destined to immortal life. Progress in this direction is reflected in modern scientific thought, but nowhere do we find it more definitely stated than in the famous address on "Continuity" (the continuity of life) made by Sir Oliver Lodge as President of the British Association for the Advancement of Science. He says, . . . "already the facts . . . examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

Unfortunately for the ready acceptance of the idea by man in his present status, it is difficult, if not impossible, for natural science to convince one of the existence of the soul and of immortality. This seems to be the special function of Revelation, and it is right here that man has for centuries wrecked himself. It must be acknowledged that mankind has not yet accepted and will not yet accept Revelation as the source of real knowledge and as the one infallible guide in life. If Revelation had been accepted in any practical and full sense, war, such as the world is now waging, would be impossible. Man willingly accepts as facts, or acknowledges, the frequently unreliable testimony of the senses, the results of his own investigations, and elated by the possession of so much knowledge, stimulated by the accomplishments of inventive genius, happy over his control of physical forces, he builds up a civilization, a culture, a refined society, with philosophies, sciences, and policies which he worships as his own production, and which he actually substitutes for Christianity, the product of Revelation. Man's civilization and culture and philosophy have shown themselves to be but a thin veneer incapable of withstanding the friction of severe use. Civilization is a human product partaking of the imperfections of humanity, incapable of holding in dominion "the fish of the sea, the fowl of the air, and . . . every living thing that

moveth upon the earth," and that is why civilization after civilization has come and gone in human history, and why it is possible that history may even again repeat itself. Civilization has demonstrated again and again its utter inability to control or hold in dominion selfishness, greed, envy, malice, revenge, inordinate worldly ambition, pride, cruelty, arrogance and similar qualities of evil which repeatedly have been at the root of war and have caused the fall of many an empire.

But it may be asked, What has Revelation to offer that can modify the too widely accepted materialistic conception of life and abolish wars and other evils? Very briefly it may be quoted in reply "So God created man in his own image, in the image of God created he him" (Genesis i, 27). Therefore, man, the created, is spirit and immortal, because he is made in the image of God; and he is also dependent first, last, and always on his Creator. In absolute freedom he can, however, and even must, choose to try to guide himself, or to be guided; and if in the consciousness of his own inability to guide himself successfully he decides to seek guidance, he will find ample assistance, for we are told, "Thou wilt show me the path of life" (Psalm xvi, 11), and "Thy word is a lamp unto my feet, and a light unto my path" (Psalm cxix, 105), and "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah vi, 8). And furthermore there have been given to man as safe and trustworthy guides through the difficult situations of life certain simple and easily comprehended "Commandments," fully one-half of which have been flagrantly disobeyed when nation has declared war upon nation. To illustrate, we are commanded, "Thou shalt have no other Gods before Me"; therefore, man should not make a god of, and worship, his own judgment and power and foresight and might, and attempt forcibly to settle the destinies of other peoples and nations and the world. "Remember the Sabbath day to keep it holy." Do hostile forces in deadly combat on the

Sabbath hallow the day? "Thou shalt not kill"; "Thou shalt not steal," or appropriate territory or property without the free consent of the original possessors. "Thou shalt not covet . . . anything that is thy neighbor's." These simple commandments were given, not only to individuals to guide them in their separate lives, but to groups of individuals called societies, states, nations. The greatest as well as the smallest nation is comprised of human units, and it is a dangerous doctrine that holds Christianity, Revelation, the Decalogue, the Golden Rule, the Bible and its teachings to be applicable, perhaps, to the life of the individual, but to have no relation whatever to the affairs of the state. This doctrine has its advocates and it is responsible in no small degree for the pitiful condition of the world today. The Two Great Commandments, given at a later date under the new dispensation, comprising love of the Lord and love of the neighbor, are both also utterly disregarded when one nation makes war upon another.

In view of the fact that Man's conception of life, as exhibited by all the civilizations past and present, has signally failed to bring continuous peace, progressive prosperity, universal happiness, and the development of the highest and most useful possibilities of human nature, it would seem to be a sensible thing for a rational humanity to give up its old and unsuccessful methods and try the conceptions of life and duty outlined so clearly and definitely by precept and commandment in the Word of God, the Bible itself. Can any simple-minded, trustful, and intelligent mind doubt what would be the result?

The transition may be accomplished by means of a broader and more comprehensive education than has yet been made use of. By education is meant not a mere training of the memory, not merely acquiring a few tricks in habits, manners, customs, traditions; not merely developing manual dexterity or technical skill in any art whatsoever; not merely becoming familiar with natural or applied sciences; not merely an unfolding of mental powers. It is more than all these. As J. F. Clarke, quoted in the "Cen-

tury Dictionary," says, "But education, in the true sense, is not mere instruction in Latin, English, French or History. It is the unfolding of the whole human nature. *It is growing up in all things to our highest possibilities.*" In this high sense it may be claimed that education at the best is an imperfect state of knowledge and power; that as an accomplished fact it is impossible and never can be perfected because finite mind can never learn or know all that Infinity has to reveal. In this connection one should never lose sight of the fact that man, whether king or peasant, is born into a state of absolute ignorance and inefficiency; that at the time of his birth he is less well equipped to participate in the struggle for existence than are other animals. The animals, as a rule, are born practically into all the knowledge and ability they ever possess, and education, except in the most superficial sense, is with them an insignificant matter. Man on the lowest side of his nature is born, in common with other animals, with certain so-called instincts, or inherited habits; but these, after all, are of limited scope and variety and are quite as likely as not to act as handicaps in man's ascent toward the high planes of thought and activity, to which it is his right and privilege and duty to aspire. Man's education proceeds from his original state of ignorance along certain definite planes: first, along the natural or sensual; for by means of his senses he learns to observe and become acquainted with his environment. Later, his mental faculties are awakened and he adds to his observation the power of reasoning. Still later, if he so wills, his spiritual faculties are opened to the enriching and developing influences which are near and accessible. To his natural powers of sensual observation and his mental powers of reasoning and memory may be added those qualities of heart and soul which were doubtless included in Clarke's definition of education, as a "*growing up in all things to our highest possibilities.*" It is on this high plane that man acquires conscience and conscientiousness, perception of truth as truth, humility, unselfishness, sympathy, love of service and usefulness, self-control,

charity. And it is recognized by all that these qualities are the real things which distinguish man from the brutes. Mere brute force, arrogance, conceit, intolerance, pride, lust, avarice, distrust, craftiness, deceitfulness, greed;—these qualities probably no intelligent person would classify as among "our highest possibilities," and their possession by man does not signify a high plane of education.

Perhaps from this standpoint it may be claimed that the present war owes its existence to a very insufficient education of humanity, in spite of the fact that those chiefly responsible for it are university men: that is, they have been "educated" no higher than the mental plane, one stage only beyond the natural or sense plane whereon man and the brute creation hold fellowship. Such men need to be educated up to an idea of the easily proven fact that brute force, euphemistically called "the sword," cannot make a wrong right; cannot "settle" a disagreement, a dispute or "difference"; cannot obliterate an offense, a slight or insult, fancied or real. No one can claim that the war was brought on in a spirit of benevolence, of altruism, or in behalf of universal brotherhood, freedom and liberty; or from love of use, or love of truth, or in a spirit of charity or of Christianity. The moral faculties which differentiate man from the brute most evidently have not received education, training, development, among those so-called "cultured" and "civilized" peoples to whose love of dominion and ambition to rule the war is due.

Fortunately for humanity in its present sad condition, and for the humanity of the future, there have been, and are, men who hold fast to high ideals of life, and who do not agree with a much-quoted author who claims that "The lessons of history thus confirm the view that wars which have been deliberately provoked by far-seeing statesmen have had the happiest results" and that "under certain circumstances, it is not only the right but the moral and political duty of the statesman to bring about a war." Fichte, for instance, advised his countrymen to "Strive not to conquer with bodily weapons, but stand before your opponents

firm and erect in spiritual dignity. Yours is the greater destiny,—to found an empire of mind and reason,—to destroy the dominion of rude physical power as the ruler of the world." Kant had already written: "So long as States spend all their powers in vain and violent efforts at aggrandizement, and thus ceaselessly hinder the slow toil of education of the inner life of their citizens, nothing of the kind (empire of mind and reason) can be expected. All good that is not based on the highest moral principles is nothing but empty illusion and glittering misery." Professor Roland G. Usher says, "After all . . . we come at last to the conclusion that the factors of greatest potency explaining national power and success are spiritual and not physical." And Major-General A. W. Greeley, U. S. Army, recently wrote "That nation stands supreme which best strengthens the weak, encourages virtue, recognizes service, represses evil, preserves peace, and deals justly with persons and nations." On the same high plane is the inscription found on a Jewish temple in the City of Boston, "Dedicated to the Brotherhood of Man—Consecrated to the Fatherhood of God." Interpreted, can this mean anything else than an acknowledgment of the duty and privilege of serving mankind as the neighbor-brother, and loving beyond all else God the Father?

These ideals represent some of the deeper conceptions of life needed by mankind to help overcome the evils which have led up to the present crisis; conceptions which when universally adopted will permit humanity to sing with the Psalmist, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

JOHN P. SUTHERLAND.

PEACE BY ARBITRATION BAFFLED.

By Edmund H. Sears.

THE nations are at war. Nearly all the great nations of our Western civilization are engaged in the war. Japan, the one Oriental nation which has made the most rapid political progress, has joined in the struggle.

This astounding situation suddenly confronts the hitherto growingly ardent and hopeful advocates of peace and arbitration. Does the situation mean that the peace advocates have been cherishing a dream? Does it mean that the New-Churchman who has believed the Last Judgment opened the way to a vast and almost irresistible pacific influx from the spiritual world, is mistaken? To get light on this question, let us look briefly at the history of wars and tumults for the last one hundred and fifty years.

Since the Last Judgment wars have been frequent. They have been deadly. Indeed, they have grown increasingly deadly, owing to scientific mastery of the most destructive forces of nature. But what of the ends for which they were waged? The American Revolution prepared the way for the greatest democratic movement in history. The convulsing strifes brought upon Europe by Napoleon were hardly due to the ambitions of a man of colossal selfishness. They came as a natural result of the French Revolution, which we may fairly regard as an awful but inevitable protest against a corrupt and tyrannical social order. They shook despotism. They heralded widespread and successful uprisings against absolute monarchy. By such uprisings Greece, by heroic effort, won her liberty from the savage rule of Turkey; Italy, with the aid of France, secured unity and freedom; republicanism triumphed in France; in Austria and the German states absolutism received shattering

blows. Our own Civil War abolished slavery in North America. Mexico and the Central and South American States threw off the tyrannical rule of European monarchies by well warranted and spirited rebellions. And Russia crippled the barbarous and inhuman Turkish power by the war of 1877-1878.

On the other hand there have been in the last century and a half many needless, cruel and unjustifiable wars. Such was our own War of 1812. Such was the Crimean War. Such, so far as we now can see, was the war between Russia and Japan. Of the wars waged by Prussia against Denmark, against Austria, and against France, one must speak with hesitation. They were deliberately sought by Bismarck. Neither one of them was justified. Yet a great patriotic end was always kept in view. They made the German kingdoms and principalities into a great nation.

Other conflicts, so uncalled for that they may be considered wanton if not wicked, have been waged. Consequently, this long story of strife presents a dubious aspect. It tells of shackles broken and liberty won; it tells also of blood foolishly and ineffectually shed. But is not the view over this whole field of combat on the whole a cheering one? Has not war been far more frequently waged for humanity during the last hundred and fifty years than has ever been the case before during a period equally long?

Still, even if we can think so, the mind at first turns away sadly discouraged from the consideration of the present gigantic struggle. It is so tremendous; it calls for such awful sacrifice of blood and treasure; it seems so utterly needless and uncalled for! Each nation engaged claims to be fighting for the most patriotic ends. If such is really the case, why could not the representatives of the nations engaged have met and settled their differences by arbitration? That is the question everywhere raised. Arbitration therefore seems to have received a decided set-back; the reign of peace and amity among the nations seems to have been hopelessly deferred.

Yet this is hardly a warranted inference. We cannot

judge of this war. We do not understand the spiritual causes behind it. We do not know how far it was necessary or unnecessary. Only the future can decide that. Selfishness is often thinly disguised under patriotism. This great war may have been needed to lay bare and forever rebuke unrighteous ambitions. Its gross result may be to further the cause of peace. Its very bigness may help to do exactly that. Plain already has it become that nations are, in these days of expanding commerce, rapid transit and easy intercourse, so closely bound that if any one of them kindles the conflagration of war, it is likely to become widespread. So we are now groping in the dark when we try to discern the true causes of the war or to foresee what are to be its historic and its spiritual results. Fifty years hence it may appear that this flaming sword that so paralyses the world was drawn in the interests of peace.

EDMUND HAMILTON SEARS.

SCHOLARS AS WAR MAKERS;
OR ONE ASPECT OF THE EUROPEAN WAR.

BY PROFESSOR LEWIS FIELD HITE.

"I CANNOT frame an indictment broad enough to cover a nation." This memorable saying of Edmund Burke is peculiarly applicable to any attempt to consider even a single phase of the present European war.

The *title* of this paper suggests, if it does not indeed intend, at least a partial explanation of the war based upon an interpretation of the views and influence of certain German scholars; but its *scope* is meant to be very specific and deliberately restricted. It is to trace very briefly the course of some religious and philosophical views which have had an important part in preparing for and precipitating the war; and may in the end determine the result. These views are not peculiar to the German people, nor yet to German scholars; but German scholars have been prominent, if not the leading, exponents of them and are in a large measure responsible for them.

It is very significant that the people of the United States, while completely loyal to the obligation of public neutrality, passed swift judgment on the question of immediate responsibility, and were quick to seize the essential features of the war spirit which has plunged so many of the nations of the earth into a deadly conflict. The two words imperialism and militarism summed up the indictment against Germany's aggression. But the war spirit, with its imperialism and militarism, is not confined to Germany. These characteristics are relics of a barbarous past, and they infect more or less the life of all existing nations, Christian as well as non-Christian. Nor are these characteristics proper in any marked degree of the mass of the German people. Perhaps

it may be truly said of the German people taken as a whole that no race is more inveterately peace loving, and that it is now a genuine and overwhelming misfortune that the peace-loving Germans have been driven into this war of a magnitude and destructiveness unparalleled in history.

Without undertaking to analyze or declare the causes, or to apportion blame, it may light up the situation somewhat to call attention to the fact that the work of scholars has been one of the most subtle, pervasive, and notorious of the influences that have inflamed and directed the war spirit in this crisis. Here again the sin is not alone Germany's, but most certainly German scholars have worked under conditions that made some of them exaggerated types, and for this reason they may be taken with proper qualifications, as the best examples of scholars as war makers.

What follows is not meant to be an indictment of all German scholars; nor is it meant to single out any German scholars as the sole offenders, but the purpose is to point out definitely and clearly a fundamental and over-mastering spiritual evil which this war has laid bare in all its hideousness and destructiveness.

To grasp this aspect of the situation, it is necessary to recall some facts of history and to interpret these facts in the light of their spiritual significance.

About 1255, a band of Teutonic knights was stationed at the city of Königsberg in East Prussia and began to conquer the surrounding territory. More than 500 years later, 1770, Immanuel Kant was appointed professor of philosophy in the University of Königsberg. These two events mark two aspects of the Prussian domination of Germany; the one political and the other intellectual. Between these, two other events of still greater significance for the spiritual history of Europe took place: In 1453, the Turks captured Constantinople and dispersed the Greek scholars over Europe, especially over Italy. In 1517, Martin Luther nailed his ninety-five theses to the door of the castle church in Wittenberg. The former of these events signalized the

epoch of the Renaissance, the latter that of the Protestant Reformation. Both of these movements were in part rebellions against the dominion, spiritual and temporal, of the Roman Church; but they were, even more vitally, natural assertions of human independence and self-sufficiency. In the efforts of Luther himself there was unquestionably much genuine Christian religion; but the forces behind him and the motives to which he made his human appeal were at bottom the naturalism and individualism that took form and expression in the humanism of the Renaissance. The warlike spirit of the victorious Teutonic knights descended to the Dukes of Brandenburg, the early defenders of Protestantism. It is not by accident, then, that the warlike spirit and the naturalistic philosophy of Protestantism should have found their most characteristic expression in the ruling classes of Prussia.

In Königsberg, the old capital of Prussia, Immanuel Kant, the prince of naturalistic philosophers, formulated the doctrine of unknowable things-in-themselves and of the original powers of the mind in constituting the phenomenal world. This, with the doctrine of the autonomy of the will, made man an independent creative being. Kant's successors and followers seized the significant part of his philosophy, while they dropped the meaningless things-in-themselves. The aforesaid doctrines led the way to the wildest flights of fancy and caprice in building up the universe after the pattern of the *a priori* forms of man's reason and intellect. God, freedom, and immortality were treated as unprovable postulates. These ideas were held to be so important to man's intellectual and moral needs that, even though there were no external realities corresponding to them, they would nevertheless have to be created by men to satisfy their demands. The manufactured Absolute was substituted for the real and true God, and in the place of his laws the categorical imperative was set up. Thus the foundations of religion were sapped and destroyed.

Supported by the naturalistic presuppositions of this philosophy, the work of destructive Biblical criticism, especially

the attempts to explain the Gospel story as a myth, cleared the way for a combined attack upon Christianity.

This was the general situation when certain German historians and scholars began to work out their theory of the German character and national destiny. Treitschke and Nietzsche are extreme exponents of this theory. Bernhardi appropriates it in the interest of war making.

After disposing of all religion as outgrown tradition and superstition, the theory asserts, or rather presupposes, that man is an independent, creative, absolute individual; that he is a law unto himself; that his interests, his needs, his views are for him supreme; that his conduct is properly limited only by his power. Power therefore is the greatest thing in the world; and for the religion of Jesus Christ is substituted the religion of valor, and the religion of might.

"I regard Christianity as the most fatal and seductive lie that has ever yet existed. . . . . I urge people to declare open war with it," Nietzsche exclaims (Will to Power, p. 163). In response to the sentiment, before God all men are equal, he exclaims, "Before God! but now that God hath died! Ye higher men, this God was your greatest danger." "God hath died: now we will that the superman live" (Nietzsche's Werke, bd. VI, p. 417; 1904).

"The highest moral duty of the state is to increase its power," Treitschke says (Politik, 1, p. 3). He says again, "war is elevating" (Politik, 1, p. 74).

Bernhardi says, "The Great Elector laid the foundations of Prussia's power by successful and deliberately incurred wars" (Germany and the Next War, p. 41); and Treitschke adds, "It had become essential to enlarge the territory of the State . . . . . , if Prussia wished to be independent and to bear with honor the great name of Kingdom" (Deut. Gesch. 1, p. 51).

It is not fair to judge these men and their influence by a few selected quotations; but the spirit and the course of subsequent events have followed too closely the sentiments and views of these distinguished and popular writers not to

imply some connection; and certainly the ideas and views made prominent by such authors deserve unhesitating and unqualified condemnation. The pages of Nietzsche at times give the impression of a raving maniac; and yet, the fact that so many extol him and his philosophy as the acme of greatness should give us pause and lead us to expect some good amid so much vicious rubbish. But note that Nietzsche was a disciple of Schopenhauer, who was himself a disciple of Kant. Does it not suggest that in Nietzsche we have the legitimate and natural outcome of some of the tendencies of German Idealism? However this may be, the rejection of religion, in particular of Christianity, goes hand in hand with self-assertion, and with this contempt of others. Self-assertion is the primal, the deepest, and the most constant as well as the most destructive and spiritually deadening of all evils. This self-assertion is expressed by a nation in wars of aggression. When aggressive war is justified on the ground that a nation should impose its superior culture upon other nations we have an instance of the most inhuman and diabolical national self-assertion. National self-glorification is another form of self-assertion which is in part mere provincialism and in part a relic of barbarism, but in so far as it involves contempt of others, it is a deadly spiritual disease.

It is not too much to say that the philosophical and political ideas of the scholars above mentioned, and others like them, have had a conspicuous part in making the present war, or at least in preparing the spiritual and moral conditions for it.

The repudiation of the Christian religion, contempt of other people, the rejection of ordinary humane and moral standards, the spirit of superiority, self-assertion, these lead naturally to the glorification and pursuit of war, and they are the original and necessary causes of war, the only causes of aggressive war.

"God will see to it," says Treitschke, "that war always recurs as a drastic medicine for the human race" (Pol. 1, p. 76).

If we could assume that the above spiritual and moral conditions are so deeply imbedded in the tissue of German life, or rather perhaps in the character of Prussian domination that the "drastic medicine" of crushing defeat is needed we might suggest that the Divine Providence may be permitting the enormous crime of this war to exterminate these evils and that this purpose will determine the result.

To the Christian mind and conscience, there is no doubt that it is the Lord's purpose through human co-operation to win mankind over to the doctrine and life of love. The Law of Love is the supreme law of Christian life and of all good human life. The Law of Love requires that another's joy shall be felt as joy in one's self; so likewise the sympathy of love requires that another's pain shall be felt as pain in one's self. Such is pure, unselfish love, Divine love, Christian love, the Lord's own love, and the love He gives men when they look to Him for it and use it as from Him and for His sake. Self-love is the direct opposite of this. In self-love, one's own joy is felt in another, and when it cannot be felt in another as when the other ceases to be subservient, then the love turns to hate. Hate is infernal, diabolical love, the love of destroying that which does not serve it. True love gives itself to the other in service; diabolical love requires service from the other on the pain of destruction. Self-love, diabolical love, hate, is the root and the cause of all evil; it is the very essence of evil. Self-love finds its natural and fit expression in self-assertion. Self-assertion is the essential and absolute denial and defiance of all law and authority. In self-assertion and self-exaltation, the denial of God and his Word is most directly and completely accomplished. The Law of Love is the fundamental principle of the Christian faith, and it was supremely exemplified in the Lord's life on earth. The supreme fulfilment of the Law of Love is the assured purpose of the Lord's Second Coming, and when the predictions of the Second Coming contained in the Bible especially in the Book of Revelation, are correctly interpreted in

application to the present condition of the world, it will be seen that the present war is without doubt one of the incidents in the establishment of the New Jerusalem, for it is a gigantic struggle to defy the Law of Love and to maintain the law of hate; in it the forces of the Dragon are arrayed against the "Word of God and the Lamb."

It would be presumptuous and offensive to declare, or to suggest, that one side or nation rather than another is fighting the battle of diabolical love. The elements of barbarism, provincialism, national self-love, and race antagonism, are all too widely distributed over the face of the earth, for any man to pronounce the verdict of most guilty.

It is, nevertheless, too obvious to be questioned, and too important to be ignored, that German scholars have presented the arguments most acceptable to the warlike interests, and this fact justifies the attempt to select certain scholars as typical, and to point out the conditions which favored their effective influence upon the policy of the German government and upon the thought of the German people.

First, it is necessary to appreciate the elaborate and powerful machinery for moulding and controlling public opinion in Germany. We know something of the working of such machinery and of the forces operating it from our own experience, especially in presidential campaigns, of the plutocratic control of the press and other agencies for manipulating opinion. In Germany, the plutocratic forces have worked in combination with, and through, an imperialistic social and political regime, the military organization, the educational system, and finally the press. The orders of nobility correspond to degrees of authority and influence; the army is officered from the scions of the nobility and from the alumni of the universities; the universities, under imperial control, dominate the entire educational system; and the press is under imperial dictation and regulation.

Under these conditions, it is not surprising, it is only too natural and inevitable, that unanimity of German sentiment and thought have been secured. By means of these agencies

the ruling classes have, to an extraordinary degree, taken possession of the German mind. The philosophy of life inculcated by the scholars, in the universites, by the press, through the educational system, and through the military and social organization of the state,—this philosophy perverted to the ends of plutocracy and imperialism has percolated to the very moral and spiritual centers of the German masses. Like all selfish purposes, these ends parade themselves in altruistic dress; inperialistic and plutocratic domination is concealed under the pretense of national greatness; and accordingly the doctrine is zealously promulgated that the individual exists for the glory of the state. But the type of glory and greatness is already fixed for the masses by their rulers. The greatness first to be attained and forever to be maintained is military greatness, for on this imperialistic greatness and plutocratic success rest secure. With these secret motives, a nation is both instinctively and deliberately warlike; and the philosophy of war becomes a necessary means of self-justification and of perpetuating the militaristic regime. It seems incredible that an educated man in the modern world, to say nothing of the enlightened Christian gentleman, should advocate war as a moral and national ideal; and yet the German mind has been poisoned by its *scholars* with the doctrine that the nation must prepare for war to preserve its national existence and maintain its superior culture. The scholars have perverted the educational forces of the nation to inculcating the notion and the conviction that Germany was surrounded by hostile nations bent upon its destruction. These scholars, while glorifying German military strength and efficiency and its industrial and commercial progress, have at the same time pointed to the need of expansion, urged the importance of clearing the field of commercial rivals, and exhorted to the duty of imposing German efficiency and the superior German culture upon the rest of the world. More than any other agency, the teaching and influence of the scholars have fostered and exaggerated national self-assertion and self-exaltation. They have pressed and glorified the theory

that the state is the supreme and sole arbiter of its rights and its policy, that the essence of the state is its might, and that its greatness is supremely manifested in the power to enforce its will. The subjection of all other ideals to the arbitrary will of the state and the unrestrained exercise of power has led to an unexampled display of the spirit of national aggression and contempt of other peoples and of the rights of other nations. "The degenerate French," "the barbarism of Russia," "the perfidious and degraded nation of shop-keepers"; these are some of the characteristic expressions of national contempt. On the other hand, "Deutschland ueber alles" and "Weltmacht oder Niedergang," express the arrogant determination to subdue and rule the world at any cost. Accordingly it was characteristic that Germany should favor and support Austria in her aggressive designs upon her Balkan neighbors, that she should ruthlessly and deliberately violate Belgium's neutrality, that she should, in accordance with long matured plans, undertake to overrun France, seize Paris, impose a huge indemnity, and then turn upon Russia to crush her before she could collect her armies. Never was the spirit of superiority, contempt, and aggression more flagrantly exhibited by a nation than by this premeditated campaign of wholesale atrocity.

In spite, however, of the thoroughness with which the machinery for moulding opinion worked, in spite of the powerful agencies for propagating the sentiments and ideas of the ruling classes, in spite of all the various influences which co-operated to indoctrinate and unify the public mind, it would be very far from the truth to suppose that the German people were altogether taken possession of by the warlike views and the theories of state advocated by the scholars and enforced by the political and social regime. There was inevitably more or less resentment occasioned by the severity of Prussian domination, and reaction on the part of peace-loving and thoughtful citizens against the imperialistic and militaristic program, both in its international, and also in its national, application. However far

the infection of the masses may be supposed to have gone, the life of the people still remained for the most part sound. Even the scholars, speaking generally, though naturally more influenced by the philosophy of the radicals and the extremists, maintained a wholesome variety of thought and sentiment in close touch with the ordinary Christian community. It is convenient, to avoid wearisome qualification, to speak of "the Germans" and the "scholars;" but it is necessary, in all fairness and truth, to bear constantly in mind the proper restrictions. Although it is impossible to dissociate fully any one stream of influence from the complicated tissue of the national life, especially in the face of the extraordinary consolidation of thought and feeling on the occasion of the present war, it is nevertheless abundantly clear that the philosophical and religious views here stigmatized are characteristic of Prussian history and sway.

Reference has already been made to the connection, in early Prussian history, between Protestantism and German philosophical speculation. It was pointed out that the fundamental principles of Kant's philosophy together with the presuppositions, naturalistic and individualistic, of Protestant thought formed the basis of the Prussian theory of the state. This fact is of critical importance in considering the causes and the possible outcome of the war. In the first place, it is to be noted that Prussia has from the beginning been the leading champion and exponent of Protestantism. The Dukes of Brandenburg, famous as warriors, conquerors, and defenders of the Protestant faith, had as their successors on the throne of Prussia the Hohenzollerns, who not only made Prussia Protestant territory, but in the end brought all Germany under Prussian rule. The Hohenzollerns have impressed a distinctly warlike character upon Prussian nationality. They inherited and have promoted the political and social philosophy brought to the front in exaggerated type by the Renaissance and the Protestant revolution. The extreme form of the principle of individualism, which has led to the endless splitting up

of Protestantism into sects and to the incessant war of creeds, is the inevitable result of the antagonistic interests of self-assertive and aggressive individuals with no external or internal bond of control; while the principle of thorough-going naturalism re-enforced by the amazing conquests of natural science has made Germany conspicuous as the land of anti-Christian thought, and has made its scholars famous as the destroyers of the Christian faith, both faith in its Bible and faith in its Lord. Even the genial and humane Euchen proposes a new religion which while keeping the name Christianity deliberately rejects the Bible and Christ as in any way essential to the Christian religion. Euchen's religion like the philosophy of the scholars is nothing more than a refined naturalism with no significant recognition of God in the proper religious sense of the word. Kant had already taught the scholars that God is merely a virtual entity, serviceable for giving validity to certain ideas, but by no means to be thought of as a real being, still less as a real person. The thought of man's creative function in constituting the phenomenal world led to the doctrine of the absolute Ego, a doctrine in which naturalism and individualism had free rein, and found at last complete expression, as the creations of the Romanticists testify. On the religious side, the Protestant doctrine of faith put so much emphasis on man's individuality, independence, and originality in the act of faith, that God's operation was lost sight of or made inconceivable. In short, both from the philosophical and from the religious point of view the idea of God was virtually dispensed with. Well did Nietzsche exclaim, "now that God hath died"!

A glance at Prussian history shows how naturally the religion of might and valor was substituted for the Christian religion, and how inevitable was the theory that the state has the absolute right to exercise its power and to determine its policy without any reference to the rights or the welfare of surrounding states.

Under Frederick the Great, Prussia gained national

unity, strength, and importance. By the policy of Bismarck, Prussia forced the rest of Germany under its sway. Frederick and Bismarck were both exponents of the doctrine of might. Extravagantly elated by its success in the war with France in 1870, Prussia began to cherish ideas of national supremacy, continental if not world-wide. It entered upon a career of industrial, commercial, and military activity of extraordinary proportions and efficiency. When the war came, Prussia was prepared in principle and in material to wage it with a destructive energy and with an almost overwhelming suddenness that threatened immediate success.

But the God of battles decreed otherwise. The world has other interests besides Prussian aggrandizement and the supremacy of German culture. Christian nations, however imperfect and undeveloped their Christianity, are not ready to witness or to permit the triumph of principles so abhorrent to religion and to the community of nations. From the point of view of the culture of hate, Germany's position is precarious in the extreme and its fate may be tragic; but as a nation along with other nations, it must give up its religion of might and valor; it must repudiate the law of hate; respect the integrity, the rights, and the character of other nations; and rebaptize itself in the Christian faith, with the Law of Love as its supreme rule of policy and action.

When the Kaiser ascended the throne, Prussian policy was, by heredity and by habit, fully established, and seemed amply vindicated. The theory of the state formulated by the scholars saw in the Kaiser the concrete embodiment of the idea of the state, and as in this theory the individual citizens existed for the state, so they must see in the Kaiser the will of the state. It is not unnatural that the Kaiser should appropriate the famous dictum of Louis XIV, *L'Etat, C'est Moi.* On this theory, he must identify himself with the absolute will and right of the state to achieve the greatness and supremacy which its character and needs demand. The naïve way in which

the Kaiser implored God for victory suggests the tribal god and the tribal idea of subduing neighbors to secure safety and to gain wider dominion. However great, good, and peace-loving the Kaiser may be personally, his hereditary prepossessions, his imperialistic training, military environment, and his religious inheritance combine to make it natural for him to take the point of view of Nietzsche, Treitschke and Bernhardi. For after all Nietzsche's philosophy was but the reckless expression of the naturalism and the individualism radically inherent both in German Idealism and in Protestantism. Treitschke's theory of the state, in particular the Prussian state, appropriated this philosophy. The doctrine of the *Superman* was transferred in its fullness to the state as the supreme instance of an independent and absolute organism. A state of this kind means war both for its existence and its expansion. Bernhardi therefore only reduced this philosophy to concrete expression, and made it the instrument of national self-justification and national self-assertion. The Kaiser, it is claimed, strove hard for peace, but it was peace on his terms, peace that involved Austria's success in winning territory to the Adriatic, and this territory in the end to become subject to Germany. The Kaiser insists that this war is waged in self-defense; here again, self-defense means not merely continued peaceful existence, but unhindered expansion and unquestioned supremacy. As long matured plans and subsequent events proved, it involved the violation of Belgium's neutrality, the complete crushing of France, and the destruction of the military power of both England and Russia. In short, the Prussian theory of the essence and existence of the state involves expansion and supremacy, and so the crushing of all rivals. Such a theory is an implicit denial, and the policy which has grown out of it is a practical denial, of the existence of God, of Christianity, and of all moral principles of human conduct and of human rights. This theory substitutes for faith in God faith in one's self, for the Christian Law of Love it substitutes the law of hate, for the peace of nations it substitutes international

conflict and war to the point of subjugation or utter extermination of all rivals.

Until this theory is abandoned, deliberately and completely, the Peace of the New Jerusalem cannot descend upon the nations of the earth. The nation which boldly asserts and persistently carries out this theory invites its own punishment, if not its destruction. This theory is derived from "that old serpent" which first poisoned the springs of human life and which re-appeared in modern religious dress as "the great red dragon" represented in the Book of Revelation. It may be that the spiritual significance of this war is the casting out of the "dragon." The Dragon is the spurious religious faith or doctrine that a man must and ought to live as he wills, and that so willing and living he is "saved" by his own act of believing that his sins are borne by Christ; and that in this act of believing, Christ's righteousness is imputed to him. Protestant religious philosophy is the historic development of this doctrine, and the Prussian philosophy of the state is the political outcome of this doctrine. For critical reflection soon showed that the religious side of the doctrine was irrational and immoral, as well as futile. This left only its naturalistic and individualistic components which were appropriated by the scholars for their imperialistic and militaristic philosophy, with the distinct and settled conviction that Christianity was hopelessly and finally discredited, that as a religion it belonged to an age past and gone beyond recall, a relic of childish credulity and primitive superstition; that it was an exotic intrusion from an alien race upon the life of the German people; that therefore the German people should assert the originality and superiority of German religious genius, return to the religion of their ancestors, a religion indigenous to German soil, and develop this religion as one suited to German character, and worthy of German creative capabilities. Accordingly under the stimulus and with the support of Prussian imperialism and militarism, the scholars baptized the German nation into the religion of valor. In this religion, might is right,

power is God, the state is divine, and the Kaiser is its divinely appointed and divinely endowed representative and head. Good is what the Kaiser decrees and what the state by the exercise of its power achieves. This substitution of the religion of valor for Christianity is the natural result of the adoption of principles antagonistic to the Christian religion as well as to international comity.

This interpretation of Prussian history is not meant to be a wholesale indictment of the nation, nor of any classes of the Prussian people; it is not even meant to be a sweeping indictment of the imperialists and of the militarists, nor yet of the scholars. Its sole and single object is to trace definitely and specifically the influence which the doctrines of certain scholars and their followers have had on Prussian and thence German thought and life. By thus limiting the field of view and sharpening the vision, the task of showing the significance of the spiritual conditions which caused the war is made easier, and the result more conclusive. The conclusion is that the real cause of the war is the spirit of self-assertion, self-importance, self-confidence, and the pride of self-derived intelligence. These have led to contempt of others, disregard of their rights, and to the determination to make them subservient. The intellectual conditions which fostered the development of this spirit pointed to the doctrine that faith is of itself and alone spiritually efficacious quite apart from the conduct of life. This doctrine leads to the extreme form of intellectual self-intoxication, such as is seen for instance in the case of Nietzsche. The Prussian philosophy of the state is a striking instance of this intoxication as exhibited by a nation.

A nation thus intoxicated with the idea of its importance and superiority is irresistibly impelled to seek and to demand unlimited expansion and supremacy; and this leads inevitably to aggressive war. Take away this spirit and there would be no wars, for all war presupposes aggressive war. A purely defensive war without aggression on one side or the other, is impossible. In the present war, the initial aggression was that of Austria upon Servia; and

Germany's responsibility in the first instance lies in her approval and support of Austria's aggression. This fact alone disposes of her claim to be waging a defensive war, and this claim is further discredited by the fact that her defensive position is asserted on the basis of the assumed and imputed hostile and aggressive motives of other nations. This is the characteristic attitude of evil-mindedness. It is another evidence of the spiritual disease of which the war is a manifestation. In order that this disease in the life of all the nations of the earth may be eradicated, the war may have been necessary; and the leading part which Prussia has taken in it may be due to the fact that in her case the disease is more pronounced and virulent. Certainly Prussia's history and symptoms point very directly to the spiritual condition known as "faith alone."

It seems then not unlikely that we are witnessing in this stupendous war the spiritual conflict represented in the Book of Revelation by the casting out of the "dragon." In this case it is natural to anticipate that the purpose of the Divine Providence will be accomplished by the defeat of the Prussian armies and the overthrow of Prussian dominion.

Perhaps scholars who have done so much to make the war possible and actual, will also do their part in unmaking it and fixing the conditions of peace by repudiating false philosophy and false religion, and by doing what they can to turn men, individuals and nations, to true philosophy and true religion.

LEWIS F. HITE.

NEW-CHURCH DOCTRINES APPLIED TO THE WAR.

By William McGeorge, Jr.

ALTHOUGH too much has already been written and said about the terrible war now raging in Europe and Asia, which threatens to extend into Africa, and which in four months has produced horrors, suffering, and desolation heretofore inconceivable; and although, hereafter, doubtless much more will be written and said which will only tend to darken counsel, yet it is eminently fitting, useful, and proper that The New-Church Review, the foremost medium of New-Church thought in this Western land of promise, should discuss the subject in the light of the revelation to the New Church, because that Church alone is able to explain the spiritual cause of war, and has authority to teach how, and how long the war should be waged, and when, and on what terms, peace should be concluded. Above all, that Church only is able to speak any intelligent and definite word of comfort and hope, because it is a part of the Divine revelation to it, and a part of the message that it is commissioned to give to the world, that while it is not from the Divine Providence that wars exist, yet, nevertheless, *they must be permitted,* for without this permission, mankind could not be led from evil by the Lord, and thus could not be reformed and saved; and furthermore, that these dire evils are permitted to break out, in order that mankind may see them, acknowledge them, and then be led to resist them (Divine Providence, n. 251); and still further, that, dreadful as are the horrors and sufferings attendant upon such wars, they are in Divine mercy permitted, to save from greater and more deadly evils, just as

the surgeon's knife delivers the patient from cancer and gangrene.

But to the writer it has always seemed that the most tender, reassuring and special message of comfort that the New Church has to give is, that the very appearance of these evils, the fact that individually or collectively we are brought into states of fierce temptation and combat, is a sure and certain sign and promise that the Lord knows that we are prepared for and can overcome them if we look to Him for counsel and strength. In the Divine Providence neither individuals nor nations are permitted to see their more interior evils until such time as they can, if they will, overcome them and put them away.

In one of the darkest days of our country, when misfortune had succeeded misfortune, and when the people had well-nigh lost courage and hope, Garfield was inspired to reassure all the people in the land, by proclaiming in Wall Street, the very center of everything earthly and material, "The Lord reigneth." In a similar evil time, the New Church is commissioned to say, that despite the suffering, the horror and desolation of this terrible war, "The Lord reigneth," and He rules over, and will over-rule the evils of this war, because He overrules the spiritual causes of it. The Lord governs both worlds, the world of causes and the world of effects.

The New Church is not only commissioned to convey these general messages of comfort and help, but in the mercy of the Lord, it has been enabled to give the most specific instruction as to the precise evil which is the cause and origin of this war, which being seen, repented of, and removed, lasting peace may be looked for and will surely come. Thus we further read in "Divine Providence," n. 251, "But still they (wars) cannot but be permitted, because the love of the life of natural men (*hominum*) has become such that it wills to dominate over others, and at length, over all, and also that it wills to possess the powers (or riches, *opes*) of the world, and at length all."

Let us see if it is not a most aggravated form of this

evil love with its attendant evils and falsities, that is the direct cause of the present war, with its almost inconceivable horrors and cruelties.

Whereas political theorists designate the idea of representative government as the "Teutonic Idea," because history tells us it originated in the forests of Germany; and whereas some of the grandest of our German-born citizens ---soldiers and generals who helped us fight in our war against slavery, and scholars who have moulded our best thought—were compelled to take refuge in this country because they had too firmly held to these principles in their native land during the first half of the nineteenth century, when reaction in their government against this idea had violently set in; yet now, when the world is nearly a hundred years older, and ought to be proportionately wiser; when representative government is firmly established in almost every civilized country, and has made a beginning even in China, the German government, which claims to rule over the most cultured people in the world, proclaims that the only true and perfect form of government is an autocracy.* That this is no misrepresentation, note the following testimony of the Kaiser:

> Only one is master of this country. That is I. Who opposes me, I shall crush to pieces. . . . *Sic volo, sic jubeo.* (As I will, so I command.) . . . We Hohenzollerns take our crown from God alone, and to God alone we are responsible in the fulfillment of duty. *Suprema lex regis voluntas.* (The will of the King is the supreme law.)

Prince Bismarck bears similar testimony:

> With us, sir, there is no sovereign will but that of the King. It is he alone who wills, because he alone has the right to do so.

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*It is generally understood that Germany and her people are peace loving. The words which follow apply only to the military, or war, party. It is well to bear in mind that the writer is treating of principles, and that he refers to men and nations only in illustration of these principles. It will be observed farther on that he finds applications of them to all the nations engaged in war, and also to our own country.—EDITOR.

> This doctrine the Hohenzollerns have never forgotten. They have all been brought up in this spirit, which has become part of their very being.

Prince von Bulow testifies to the same point:

> I must lay down most emphatically that the prerogative of the Emperor's personal initiative must not be curtailed, and will not be curtailed by any Chancellor.

The Kaiser professes to have a Divine commission to impress the German *Kultur* on the barbarians of Russia, the Balkans, Belgium, England and France, and will doubtless seek for and find other barbaric peoples and countries in need of his gentle ministrations. As the most potent means of sustaining his autocracy and extending his influence and domain—he has long felt the need for expansion and believes that "the day" for it has arrived—he and his war-lords have advanced the doctrine of *Machtpolitik*, "Might makes Right," which they seem to regard as a new conception of what is eternally fitting and right, while in point of fact it is as old as Cain and hell, from the profoundest depths of which latter it came.

This autocratic form of government so commends itself to the German mind, that with a German, the idea of it can live and thrive even in the free atmosphere of America, and we find the German Professor Münsterburg, whom we had invited to teach in our Harvard University, saying:

> In the German view the State is not for the individuals, but the individuals for the State. . . If this is the moral background, the power of the State must be symbolized in a personality which is entirely independent from the struggle of the individuals as such. A president is the product of parties; his real strength lies in the fact that the will of a majority has selected him and empowered him. The whole meaning of a true king lies in the fact that his strength is not the result of the struggling wills of individuals. He symbolizes the State as a unit and not as a mere sum of individual persons. . . . The Germans could not substitute a republic for the monarchy without throwing away this whole system of ideas about the meaning of life, and the State, and the world. They have not chosen their attitude toward man and God by votes in committees; it has grown with them in

two thousand years of history. . . . Germany's future depends upon its loyalty to the idealism of its great past.

Have those who speculate on the German republic ever considered that this type of monarchical feelings, with its tremendous and incomparable idealistic value, holds not only an Emperor at the top of the Empire, but kings and grand dukes in every German State?

Is this wholesome doctrine for American youth? Perhaps we needed the awful lesson of this war to call attention to it, and to lead to the adoption of suitable means to protect our young men. From many similar examples we cite the following exposition of the principles of colonization given by Herr Schlettwein who was called in to instruct the Budget Committee of the Reichstag on those principles, as being one of the frankest expositions of the real principles of *Machtpolitik,* practically applied in a concrete case:

In colonial politics we stand at the parting of the ways—on the one side the aim must be healthy egoism and practical colonization, on the other exaggerated humanitarianism, vague idealism, irrational sentimentality. *The Hereros must be compelled to work, and to work without compensation and in return for their food only. Forced labor for years is only a just punishment,* and at the same time it is the best method of training them. *The feelings of Christianity and philanthropy, with which the missionaries work, must for the present be repudiated with all energy.*

The revelation made to the New Church is not only full of most specific instruction, but it is also marvellously prophetic. Thus we read in "Divine Providence," n. 252, "Victories seem to be on the side of prudence, and sometimes not on the side of justice, because the natural man (*homo*) judges from the appearance; also he favors one side more than the other, and that which he favors he is able to confirm by reasonings." There are many remarkable examples of this in the numerous publications that have been made in the extensive propaganda to create German sentiment. We cite only from the writings of the above and from one other German Professor of Harvard University, both men of a high type, who in other respects are properly honored and respected;

but who, because of being saturated with the ideas that go along with their vaunted *Kultur*, which find full expression in the doctrine of *Machtpolitik*, and because, as we are taught above, they "favor one side more than the other," seem to be utterly unable to draw logical conclusions. Each is therefore able "to confirm" what he favors "by reasonings," even this evil doctrine of *Machtpolitik*. Thus Dr. Von Mach thinks and argues that "if the Chancellor says that Germany was using her 'good offices' in Vienna, this is as valuable a bit of evidence as the reprint of a dispatch in the 'White Paper,' unless we wish to impugn his veracity,"—overlooking the fact that the Chancellor had himself destroyed all credit that could be put in his sense of obligation for a merely spoken word, by what he said to Sir E. Goschen, the English Ambassador, when the latter had his last interview with him. Let us calmly consider some of the things said and done at that interview. Sir E. Goschen relates:

I found the Chancellor very agitated. His Excellency at once began a harangue, which lasted for about 20 minutes. He said that the step taken by His Majesty's Government was terrible to a degree; just for a word—"neutrality," a word which in war time had so often been disregarded—just for a scrap of paper Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her. . . . . What we had done was unthinkable; it was like striking a man from behind while he was fighting for his life against two assailants. He held Great Britain responsible for all the terrible events that might happen. I protested strongly against that statement, and said that, in the same way as he and Herr von Jagow wished me to understand that for strategical reasons it was a matter of life and death to Germany to advance through Belgium and violate the latter's neutrality, so I would wish him to understand that it was, so to speak, a matter of "life and death" for the honor of Great Britain that she should keep her solemn engagement to do her utmost to defend Belgium's neutrality if attacked. The solemn compact simply had to be kept, or what confidence could any one have in engagements given by Great Britain in future? The Chancellor said, "But at what price will that compact have been kept. Has the British Government thought of that?" I hinted to His Excellency as plainly as I could that fear of consequences

could hardly be regarded as an excuse for breaking solemn engagements.

A man who could thus speak of a solemn pledge to maintain Belgium's neutrality as a mere "word," and of such an instrument as "a scrap of paper," who could find it in his soul to consider the "price" or cost of keeping such a solemn covenant, showed that he had no real "veracity" to impugn. There was no truth in him.

We know from Divine revelation that what such an one would call "good offices" would necessarily be absolutely evil, which has been proved by his government preventing Austria from submitting the trouble with Servia to disinterested arbitration, "good offices" which must have been duplicated again and again in inciting the Boers to rebellion, embroiling Turkey by the treacherous and unauthorized actions of German officers and warships, and by a professedly Christian country inciting a "Holy War."

Again, by a process of reasoning which it is impossible for one lacking *Kultur* to understand, he argues that England was not bound to respect the neutrality of Belgium, and because *she* might have moved her troops across that country with a clear conscience, therefore Germany, whom he admits was bound, did no wrong in invading that country. He apparently reaches this conclusion despite the fact that the Chancellor, whose veracity he was so anxious should not be impugned, had admitted in a speech to the German Parliament:

> Our troops have occupied Luxemburg and perhaps have already advanced into Belgian territory. This is against the law of nations . . . The injustice that we thereby committed we shall rectify as soon as our military object is achieved.

A country which recognizes no other "right" than that conferred by "might," necessarily could not in a true sense "rectify" (or make right) anything, and this is proven by her atrocious treatment of Belgium for only doing her bounden duty, a duty which the Chancellor himself affirmed, when he made the foregoing admission. How can what has been done in Belgium be "rectified"?

The following are other specimens of Professor Münsterburg's logic:

> If two men love the same woman, neither of them is wrong, and yet only one can possess her. If two nations grow, there may be conflicting needs of expansion; both may need a strip of land, a harbor, an island, an outlet to the coast, if they are to develop their resources. Neither Russia nor Japan was in the wrong when their wholesome growth led them to mutual interference. No tribunal in the world can find in such cases a decision, because it is no question of *right*. Both parties are equally on moral ground, and the source of the conflict is only the scarcity of the available land, in sharp contrast to the unlimited goods which the individuals covet. Then strength alone can bring a final decision.

Is it possible to conceive of a more utter perversion of truths by "reasonings," than the foregoing? If a stronger nation needs "a strip of land, a harbor," *et cetera*, and is able to take it, it is not in the wrong, no question of right is raised, and its brute strength "brings a final decision," which it is implied is just, or certainly properly conclusive, provided only the "expansion" of that nation, in *its* judgment, required it. Is it possible to understand how such an argument could be seriously advanced by other than the inmate of an Insane Asylum, except upon the basis of the truth revealed to us as above, that either man or nation that is merely natural "wills to dominate over others, and at length over all, and also that it wills to possess the *opes* (the powers or riches) of the world, and at length all," and further, that such a natural man, who "favors one side more than the other," can confirm *anything* he favors by reasonings? It is no aspersion on such men, but rather a merciful extenuation of their conduct, to suggest that they should be inmates of a mad house like Nietzsche, their prophet, who ended his days in one; for the revelation again tells us that such men, who can justify and confirm deadly evils and falsities by such "reasonings," are spiritually insane.

Again, after arguing that a neutrality treaty is not regarded as a contract, he adds:

> It is nothing but sheer hypocrisy if the enemies of Germany, including the Anglophile portion of the American press, behave as if this had not been common knowledge the world over.

When men of great eminence and learning have such vague ideas not only as to the obligation of a contract, but even as to what constitutes one, when they apparently have no conception of justice, the world needs some positive truth on the subject, and the New Church warns us, first, not to be deceived by appearences as to whether ultimate victories are on the side of justice or not, and then, second, it gives us this positive teaching, that it is only such a natural man that does not know "that in heaven there *is* a *spiritual justice* to a cause, and in the natural world (*mundo*) *natural justice,* and that these are joined by a connection (*nexum*) of things past and at the same time future, which are known to the Lord alone." At a time when such doctrines as could only originate in hell are being extensively promulgated, the New Church is only performing its duty when it proclaims this Divine truth, that in heaven there is spiritual justice to a cause, and in the world natural justice; that these are indissolubly connected; and that our Lord, Who is Justice Itself, will provide that Justice shall prevail.

That the Lord does intervene to protect the real justice of a cause, and that it is not true that God is always on the side of the strong battalions, as Napoleon used to say, is attested by all history, both sacred and profane. It is perhaps enough to recall the words of Jonathan, "for there is no restraint to the Lord to save by many or by few,"—a truth verified by his smiting the garrison of the Philistines, and the battle of David with Goliath. We read: "The race is not to the swift, nor the battle to the strong." The German hosts were very strong, and their march was very swift, but little Belgium interposed, and because the murderous siege guns had not come up, Liége was able to detain the German hosts and wreck all their plans. As illustrating the intervention of heavenly forces, we remember that "the stars in their courses fought against Sisera." The historian Green records as to the destruction of the Spanish Armada "the work of destruction was reserved for a mightier foe than Drake." The storm finished what he had begun, but could not have completed without its aid. After Trafalgar,

the English fleet being close to the rocks, and with cables shot away, so that it could not possibly anchor, seemed doomed to complete destruction, which was only averted, according to the testimony of Lord Collingwood who succeeded Nelson after his death, because "Providence did for us what no human effort could have done; the wind shifted a few points, and we drifted off the land." Finally, in our Revolution, after the disastrous battle on Long Island, an "unexampled fog" came out of the sea, preventing the coming up of the British fleet, and under cover of that fog Washington and his army were providentially enabled to make their escape.

In the foregoing quotations we have seen the attitude of the Kaiser and of the Princes Bismarck and von Bulow, speaking for the ruling classes, of Professors Von Bach and Münsterburg, speaking for the learned and academic classes; now we give a short extract from the German poet, Ernst Lissauer, speaking for the people. In his "Chant of Hate against England" we read:

In the captain's mess, in the banquet-hall,
Sat feasting the officers, one and all,
Like a saber blow, like the swing of a sail,
One seized his glass and held high to hail;
Sharp-snapped like the stroke of a rudder's play,
Spoke three words only: "To the day!"

Whose glass this fate?
They had all but a single hate.
Who was thus known?
They had one foe and one alone—
ENGLAND!

You will we hate with a lasting hate,
We will never forego our hate,
Hate by water and hate by land,
Hate of the head, and hate of the hand,
Hate of the hammer and hate of the crown,
Hate of seventy millions, choking down.
We love as one, we hate as one,
We have one foe and one alone—
ENGLAND!

As showing how general this sentiment of hatred is, and how popular with all classes, the information comes now from Berlin that the Crown Prince Rupprecht of Bavaria has likewise written a poem, the refrain to which is, "We shall never cease hating England, we have only one hatred, England," copies of which the War Office has ordered to be distributed among the soldiers.

The English poet, Henry Chappell, referring to the day, toasted as above by the Germans, describes the way in which it was looked forward to and provided for as follows, (we omit from the quotation all the exceedingly severe characterizations of the real quality of those who thus anticipated "The Day"):

You boasted the Day, and you toasted the Day,
And now the Day has come;

You spied for the Day, you lied for the Day,
And woke the Day's red spleen;

You dreamed for the Day, you schemed for the Day,
Watch how the Day will go;

You have sown for the Day, you have grown for the Day
Yours is the harvest red;

You have longed for the Day, you have wronged for the Day
That lit the awful flame.
'Tis nothing to you that hill and plain
Yield sheaves of dead men amid the grain;
That widows mourn for their loved ones slain,
And mothers curse thy name!

But after the Day there's a price to pay
For the sleepers under the sod;
And He you have mocked for many a day—
Listen, and hear what He has to say:

"Vengeance is mine, I will repay."
What can you say to God?

It cannot be said of this English poet, as seems to be true of all the others, that "God is not in all his thoughts." (Psalm x, 4.)

It is common knowledge that hatred is evil, but it is only the New Church that can explain why hatred and the lust

of dominion necessarily exist together, have their common origin in the loves of self and the world, and constitute hell. As *Machtpolitik* is the very denial of all the laws of heaven, and the profane affirmation of the worst evils and falsities of hell, it is and must be hell incarnate. (See Arcana Cœlestia, nn. 33, 693, 3182, and True Christian Religion, n. 405. Also that such deadly evils could be found in what is called the Christian Church, indeed could be found only there, and not in any gentile country, is explained in the "Arcana Cœlestia," nn. 1032, 2121, and 2125.)

With the exception of those who believe in and apotheosize German *Kultur*, and its fruitage in *Machtpolitik*, it is almost universally admitted that German Militarism, *Kultur*, and *Machtpolitik* have caused this devastating war, and therefore the frank admissions of the rulers, the learned and the common people as enunciated by their poet, have been set down with some detail, in order that a comprehensive idea of them may be taken into the mind. But no use would be performed by thus singling out the German nation, and by simply proclaiming that that nation is the most marked exponent of these evils. To stop there would be to fail to learn the lesson that the Lord is teaching us by this terrible war, and would induce more or less sense of self-righteousness, not only in all the other nations engaged in it, but in all nations and peoples not as yet actually involved, including our own nation. That we are not guiltless is shown by our political "Machines" and by the "Trusts." It is at this point that the New Church is enabled to give the instruction so much needed for all, and which is only to be found in the revelation vouchsafed to it.

In "Divine Providence," n. 251, we learn that all wars represent and correspond to the states of the Church; that this is true not only of the wars described in the Word, but also of "the wars at the present day, wherever they occur;" that all the nations with whom the children of Israel warred, represented certain evils and falsities. And then occurs this remarkable statement: "It is not known in this natural world what kingdoms in the Christian world answer

(*referunt*) to the Moabites and Ammonites, and so on. . . . And yet there are those who do answer to them." Remembering this, then note this instruction. The children of Israel had wars with these various nations representing specific evils and falsities, only when having departed from their commandments and statutes, they had themselves fallen into the evils signified by the particular nations respectively, and they were always punished by that nation which typified the particular evil into which they had fallen at that particular time. "Thus when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldæans, since by Assyria and Chaldæa is signified the profanation of what is holy." This is familiar doctrine,—every evil, according to an eternal law, inevitably producing its own particular punishment. The lesson is very plain. Germany, or rather Prussia, which now dominates Germany, has itself established the fact, by what it has promulgated as above, that it has gone to the greatest extreme in its utter disregard of all truth and right in its insane doctrine of *Machtpolitik,* therefore, it is permitted to be the means of punishment to all those nations which have more or less lapsed into this evil, and it is the implication of what we are taught, that otherwise it would have no power to punish others. Doubtless many of the nations now suffering, honestly believe that they are guiltless in this respect; but the revelation tells us that all nations "wish to transgress the laws of nations, and the greater can, *but still not beyond what they are permitted.*"*

The foregoing is probably true of all the nations involved,

* The Latin of this last clause is rather remarkable. We read, *at usque non ultra possible.* This is translated in the Rotch edition "though not beyond the limits of its ability," and in the Latin-English edition of the A. S. P. & P. Society, "although not beyond its ability." Both of these translations are very free, and neither conveys an intelligent idea. The adjective *possibile,* besides meaning what is possible or to be able, also means what "may be", involving the idea of permission. The causes of the laws of permission, which causes are laws of the Divine Providence, would impose restraint.

except Belgium, and that nation has not been guiltless in the Congo; but the malignant injustice of the treatment of Belgium by Germany has perhaps been permitted, first to prove that Germany is unquestionably in the wrong, because while "it is allowable for any one to defend his country against invading enemies, *even by means of evil commanders, yet it is not allowable to make one's self an enemy without cause.* (Divine Providence, n. 252.) This Germany did as to Belgium. Second, by making clearly manifest the awful extremes to which the utterly infernal doctrine of *Machtpolitik* will lead, to induce repentance and amendment in those nations who had not fully realized to what extent the lust of dominion was influencing them, so that seeing and recognizing the evil, they could shun it and put it away. Third, and incidentally, to cause and induce those nations to right the wrongs of Belgium, and in so doing, by and while thoroughly crushing the power of its enemy, to crush out forever the infernal spirit of militarism and the doctrine of *Machtpolitik,* which gave birth to that spirit, and used it for its efficient means. Fourth, to cause Germany itself, when its proud and selfish plans have all failed, to realize that of necessity its *Machtpolitik* creates enemies on every side and compels those enemies to unite against it, from the fundamental instinct of self-preservation. A like instinct on its part might lead to the abandonment of this policy. Of course we know from the doctrine, that this will be impossible as to Germany until its present evil spirit has been entirely crushed and it is completely humiliated. But humiliation instead of being an evil, is the greatest blessing that could come to it,—indeed it is the only means by which its heart could be purged of the pride and self-love that have made its *Kultur* infinitely worse than the barbarism it professes to fear, being itself the very quintessence of barbarism in the worst signification of the word. The New Church is commissioned to proclaim positively that humility is the only door through which the Lord could find entrance to its heart, heal it of its sore, and give it ease and peace.

The New Church is not only commissioned to explain why these great wars are permitted, but also how they are to be fought, and when peace is to be sought. The Church learns this generally from the instruction given in the Word, as to how the children of Israel were to wage their wars against the nations in the promised land. Those nations were to be utterly exterminated, men, women and children, by which is meant that the evil itself and its ruling affections, and all the cognate evils and falsities produced by them, must be absolutely overcome and destroyed. And we know that the greatest and most lasting evils which befell the children of Israel resulted from not obeying this command.

And now as to what we are taught regarding the time when peace is to be sought. Perhaps there is nothing as to which the world needs more enlightenment, than as to this very question, and only the New Church is commissioned to explain the principles governing it, which enable us to answer it. Because war is such a dreadful thing, and entails such terrible suffering and distress, it is thought that peace should be sought at once, and obtained upon any terms, and people believe that they are following their Lord and Master by simply insisting upon immediate peace, forgetting that He said, "Think not that I am come to send peace on earth: I came not to send peace but a sword."

We must needs first use the sword of truth, and undergo and conquer in temptation, before we can expect real peace, and before peace would really help. We are distinctly taught in "Divine Providence," n. 251, that "the Lord does not restrain wars . . . neither in their beginning nor in their progress, but in the end (*fine*)," evidently meaning, when the end for which the wars were permitted is accomplished. Hundreds of passages could be cited from the Word to prove this, but it will doubtless be enough to remember the meaning of "the sabbath," and when it came. Sabbath means peace and rest, and it is the most blessed boon that the Lord can confer upon us; but we cannot attain the sabbath, except by passing through the six days of trial,

suffering and temptation. We must first take to heart the Divine truth from the Lord, heard through the internal man, and which from the conflict with the evil proprium of the natural or external man have caused the trials and temptations; by these truths we must search out and recognize our evils, and then shun them and put them away. Only when this war has been fully waged to the very end, and the evils that have been disclosed are fully overcome, can we look for peace. Indeed, the spiritual man would not desire peace before, for he knows that only when the battle has been fought to the bitter end, and full victory won, that he can be conjoined to the Lord, and this conjunction is the holy sabbath of perfect peace and rest.

Those of us who are old enough to remember our own Civil War, will recall the "Copper-Heads" and "Peace Party," who opposed our martyred President Lincoln in all his efforts to bring about a lasting peace, by insisting upon peace at once, even at the cost of the retention of slavery, the evil which brought the war upon us, conceding the right of secession, and the establishment of two governments. Think of what would have been lost, our one strong and united government, and the lasting peace which resulted from the extirpation of our national evil.

Heaven is peace, and hell is war. *Machtpolitik* is hell pure and simple, for so long as it exists it must produce war, and the only way to secure peace is to realize the enormity of this evil, repent of it, and put it away; and until these results have been accomplished, the war must continue, and be waged vigorously. But this evil *can* be overcome, otherwise the Lord would not have let it appear, and the duty of every American citizen is not to maintain a neutral attitude in his mind as to this soul-destroying evil, which has already for a time wrecked the peace of the world; but rather to pray fervently that the Lord's Kingdom of Truth will come, and the Lord's Will of Righteousness be done on this our distracted earth as it is in heaven. Only when this is done can we look for, or should we desire, peace.

Perhaps it should be said, that the Lord's ends in permitting this devastating war will surely be accomplished, whether we understand them or not; but if we earnestly and sincerely try to learn the lesson He would teach us, and to the extent of our ability co-operate with Him, the accomplishment of those ends will be facilitated and hastened.

Finally, much has been said and written and even preached, to the effect that this awful war with its almost inconceivable cruelties and injustices, proves that Christianity, and the church founded upon it, are failures. There is a perception that this cannot be wholly true, and yet the whole truth on this matter is not generally seen, and can only be stated by the New Church.

Real Christianity is not and cannot be a failure, but the church that was founded nearly two thousand years ago, and which has steadily deteriorated since the Council of Nice, in A. D. 325, and the promulgation there of the heresy of the tripersonality of the Godhead, producing the doctrines of the Vicarious Atonement and Salvation by Faith Alone, has not only failed, but is absolutely consummated and dead. This was definitely announced about 150 years ago, and the New Church has been proclaiming that fact ever since.

But while proclaiming this stupendous fact, it is also commissioned to convey the comforting assurance that the Lord never leaves His people without a church, and is now instituting a New Church, promised by all the prophets, and especially foretold in Daniel vii, 13, 14, and in Revelation xxi, 1, 2, which will endure forever, because it will love and worship one visible God, the Lord and Savior Jesus Christ, and will know that it can only prove its love for, and can only acceptably worship Him, by keeping all His Commandments, including the command to love one another as He has loved us. This is the new Gospel, concerning which it is promised, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This awful cataclysm was doubtless needed to demonstrate the worthless-

ness of the old theology, which not only could not prevent, but necessarily produced this horrifying war with all its consequences. The real humility which should follow, will open the door of the heart of men of all nations to give entrance to the Lord with His healing power and comfort.

WILLIAM MCGEORGE, JR.

THE REAL ISSUE OF THE GREAT WAR.

By the Rev. E. M. Lawrence Gould.

DURING the last few months there has taken place a series of events which in historic importance have been equalled by none since the French Revolution; and it may be that the result will show that we are living in an epoch of greater momentousness than any since the fifth century B. C., when the defeat of the army of Xerxes by the Greeks made possible the rise of European civilization. If the present international conflict is carried to a decisive issue—as now seems almost inevitable—not only will the boundary lines of nearly all the nations of the world be altered, but conditions of human life will be affected in every country to an extent before unequalled.

Again, from the material and humanitarian standpoint, the last few months have seen the beginning of the greatest calamity of all time—have seen the infliction upon whole nations, of misery, want and bereavement such as can neither be imagined nor described. And worse than all, in the same short time, the hearts of so-called Christian men, which we supposed were warming to a new impulse of charity and universal brotherhood, have been set on fire as never before with the savage passions of hatred, bloodlust and revenge.

It must be obvious even to the shallowest thinker that to form any permanent or infallible judgment on events of such colossal importance is quite impossible while they are still in the present, and while their consequences are as yet unknowable. At the same time it would be a little less than human not to think about them at all, and it by no means follows that because our best opinions must of necessity be imperfect they are therefore of no importance.

Never before has public opinion been as strong as it is today, and there is little doubt that the attitude of neutral nations will have a great deal to do with determining the outcome of the present conflict. It appears, therefore, that it is not merely our right but our duty to form such opinions as we can, in order that we may have a basis for our personal influence and for our prayers, and yet at the same time to recognize the limitations of our point of view, and to keep our minds open for further light. It is in this attitude that it is hoped that the problems of the present paper may be approached.

The first impression gathered from a study of the great war is that it was, humanly speaking, absolutely unavoidable. Human nature being what it is, and the relations of nations being what they have been for the past four decades, it seems in the light of present knowledge that a general debacle has long been only a question of time. The hope that men had outlived war was beautiful, but futile. And even more wide of the mark is the view of some today who think that the blame for the catastrophe rests upon one man or group of men. "No one man,"—to quote a recent editorial—"mad, or super-sane, could set twenty million men at each others' throats, or plunge two continents, from Paris to Kiao-chau, into a welter of blood and fire." Whoever struck the spark, there must have been fuel in plenty to have made possible so awful a conflagration; and the fuel in this case was a rivalry of whole peoples and races, springing out of a conflict of interests which seemed to set humanity at a deadlock. Thus there are many who regard this war as a "cataclysm of nature," against which no human efforts could possibly provide.

It is indeed a "cataclysm of nature," but alas, of *human* nature. Its underlying cause is the same thing that has caused all evil since the world began—the inborn selfishness of the heart of man. But the term "selfishness" is too general to be particularly instructive. We know as New-Churchmen that the recognition of an evil must be specific in order to be of any practical value. The greatest problem

that confronts us at the present time therefore is that of defining the specific form of selfishness which is responsible for so much suffering and wrong. It is only in the degree that we can so recognize it that we shall be able to do our share of the work of removing it from ourselves, and from the world.

Now an evil, as a quality of the will, cannot possibly be understood directly; for the will is known only as it manifests itself through the understanding or the life. We know, however, that every emotion of the will does manifest itself as thought, and that every evil accordingly creates its own appropriate falsity. Further, if the evil be not a simple impulse but a continuous life-motive, it will inevitably formulate for itself a philosophy of life by which its aims will be supported and justified. If, then, we would understand the evil which lies at the root of the great war, we must first understand the system of philosophy upon which it is based, and through which it is defended by those who have been active in beginning it.

There is no question that such a philosophy has, in more or less definite form, been current among many nations, and for a considerable length of time; but there is one modern book in which this "falsity of evil" has been set forth with a frankness and a fullness which have been scarcely equalled elsewhere. This book, with which most readers of the REVIEW are probably somewhat familiar, is entitled "Germany and the Next War," and its author is General Friedrich von Bernhardi, late of the Imperial German Army. Published early in 1912, this work apparently achieved an immediate and striking success. In Germany, it is said, eleven editions were exhausted in a few months, while translations have, particularly of late, been widely circulated in foreign countries. The German government, disapproving either the author's views or his freedom in expressing them, promptly deprived him of his command, but the circulation of the book continued without protest.

The philosophy of von Bernhardi—and the book is

really quite philosophical in tone—is based, like that of so many other modern writers, upon the evolutionary doctrine of "natural selection" through "the survival of the fittest." From the point of view of this doctrine all existence, human or otherwise, is essentially a struggle, in which, by the nature of things, the interests of each individual conflict with those of every other. Thus the natural state of every living creature is a state of war, and progress is attained by virtue of the fact that in this warfare the stronger individuals survive and are reproduced, while the weaker deservedly perish.

In the case of human beings, the conditions of this warfare are necessarily modified to some extent by the forces of civilization, of religion, and above all of patriotism: for while each man is naturally the rival of all others, and while the controlling motive of the individual life is of necessity self-preservation and self-assertion, the full expression of this motive in act is continually restricted by the higher power of the State, and in the long run loyalty to the State is the most intelligent form of personal self-interest. But "there is nothing higher than the State." It has absolutely no obligations except to itself, and no duties except to further its own interests in every possible way.

Let us quote our author directly on this point:

> It is a persistent struggle for possessions, power and sovereignty which primarily governs the relations of one nation to another, and right is respected so far only as it is compatible with advantage. (p. 11)
>
> There never have been, and never will be universal rights of men. (p. 25)
>
> The acts of the State cannot be judged by the standard of individual morality. If the State wishes to conform to this standard it would often find itself at variance with its own particular duties. The end-all and be-all of a State is power, and "he who is not man enough to look this fact in the face should not meddle in politics." (p. 15)

Obviously, from this point of view, it is the right of every nation to interfere in the affairs of other nations whenever it seems to be for its own best interests to do so,

and to conquer and occupy their territory whenever it is able. "In such cases"—to quote directly again—"might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest upon the very nature of things" (p. 15).

It follows from this that the relation between nations must always be that of war, either actually or potentially. "The maintenance of peace never can or may be the goal of a policy" (p. 31). Especially must this be true in the case of nations which are growing and expanding, since the maintenance of peace can be to the advantage only of those States which are for the time being in the ascendancy.

> Arbitration treaties must be peculiarly detrimental to an aspiring people which has not yet reached its political and national zenith, and is bent on expanding its power in order to play its part honorably in the civilized world. Every Arbitration Court must originate in a certain political status; it must regard this as legally constituted, and must resist any alterations, however necessary, to which the whole of the contracting parties do not agree, as an encroachment. In this way every progressive change is arrested, and a legal position is created which may easily conflict with the actual state of affairs, and may check the expansion of the young and vigorous State in favor of one which is sinking in the scale of civilization. (pp. 25-26)

The objection that this position is as a whole inconsistent with Christianity—which our author is careful always to mention with the utmost deference—is met by the statement that Christianity is a purely individual matter. A man may practise all the Christian virtues in his relation with the State; and he who desires to act unselfishly toward foreign nations is, by jeopardizing the interests of his fellow-citizens, acting contrary to the command to love his neighbor as himself.

Here we have the philosophy of militarism stated in the frankest and most positive terms; and, incredible as it may seem that such views should be held at what we supposed to be the high state of human development at the present day, the fact remains that they have very numerous adher-

ents, both in Germany and elsewhere. Their original exponent, indeed, was not von Bernhardi, but the German historian von Treitschke—whom the former quotes on nearly every page—and there seems to be little doubt that they have permeated to a considerable extent the mass of current German philosophy. Perhaps, however, their importance may be overlooked if we think of them merely as a philosophy. Let us examine next the way in which our author has applied them to conditions now existing in the world.

Remember that, from his point of view, every nation must either expand or perish, and that at the last analysis this expansion can be accomplished only by means of war. It was by war, he says accordingly, and by it only, that Frederick the Great attained for Prussia a position of importance among the European States. It was by war that the scattered German States were finally united, under the leadership of Prussia, into the present German Empire. It was through the victorious war with France that the Empire laid the foundation upon which was built its present importance among the nations of the earth.

But the present situation, splendid as it may appear in comparison with the past, is far from being permanently satisfactory. The ultimate basis of national expansion and prosperity is the possession of colonies, and of these Germany has none of any particular value. Her position as a world power was attained so late that all the most desirable parts of the world available for colonization had already been appropriated by other nations before she came upon the scene. And the same is true of other possessions desirable by a prosperous nation. In particular, naval power and international commerce—which to a great extent go hand in hand—were already largely controlled by another nation before Germany's advent. There is only one way in which these conditions can be altered, and that is by force of arms. "All that other nations have attained in centuries of natural development," says Bernhardi, "was denied to our nation until quite recently. What we now wish to

attain must be *fought for*"—the italics are his own—"and won, against a superior force of hostile interests and powers" (p. 81).

The two countries against which war must first be waged are naturally those which at present enjoy the greatest colonial and commercial supremacy, namely France and England. Our author's attitude toward the former country reminds one of Cato's famous *"delenda est Carthago."* "In one way or another," he writes, *"we must square our account with France"*—again his own italics—"if we wish for a free hand in our international policy. . . . . France must be so completely crushed that she can never again come across our path." He feels that the greatest mistake ever made by German policy was in hesitating to put an end to the national existence of France at the time when opportunity was offered to do so. The "supineness," as he calls it, of this self-restraint is only equalled in history by that of England's failure to seize the chance which the War of the Rebellion offered her and crush for all time the growth of her future rival, the United States.

As for the relation between Germany and England, "I believe," he says, "that the general situation makes war with England inevitable" (p. 247). As long as England controls the seas, all Germany's plans for colonial conquest, or even for commercial supremacy, must be held in abeyance. Sooner or later, therefore, England must be attacked, and if possible destroyed. "Even English attempts at a rapprochement must not blind us to the real situation. We may at most use them to delay the necessary and inevitable war until we may fairly imagine that we have some prospect of success" (p. 298). And this time of opportunity von Bernhardi felt to be very near, even in 1912. "The period which destiny has allotted us for concentrating our forces and preparing ourselves for the deadly struggle may soon be passed. We must use it, if we wish to be mindful of the warning of the Great Elector, that we are Germans" (p. 172). It may even seem to many that the very *modus operandi* of the beginning of hostilities was in Bernhardi's

mind when he wrote, for the book contains an argument at some length intended to show that Belgium, by acquiring colonies in the African Congo district, had forfeited her right to be regarded as a neutral nation (p. 109).

Now it is obvious that neither "Germany and the Next War," nor the considerable literature of which it is a part, is conclusive evidence of the attitude of the German people, or even necessarily of the German government; but it does show, in no uncertain light, to what logical conclusion the philosophy of militarism will be carried when it is applied to any country. As to the great war itself, there is little doubt that there was willingness on both sides. No one will question that France, at least, has awaited for forty years the opportunity to recover what she has always regarded as the stolen property of Alsace and Lorraine; and her knowledge of the views of the German militarists, by whom she was doomed to extinction, assuredly did not tend to make her spirit any the more peaceable. As for Russia, there is no doubt that her uncounted hordes have sought for centuries the opportunity to burst the boundaries of their frozen territory and find a home in warmer and more fertile lands; but there is little evidence that there was any intention of accomplishing this otherwise than by amalgamation with kindred nations or parts of nations. Pan-Germanism—as the program of Bernhardi and his ilk is called—is in a measure balanced by Pan-Slavism; but there is the important difference that the latter, in its present form at least, aims only at the union of all the members of one race under a single flag, while the former hopes for the subjugation of all other peoples and the conquest of the world.

At all events, however, we may apportion the national responsibility, we may well agree that it is the idea that might makes right, as supported by the doctrine of the survival of the fittest, that is at the root of the present catastrophe. The real issue, the issue which is as vital to neutral nations as to the participants, is whether that idea shall prevail and shall become the accepted principle of interna-

tional relations. It is almost needless to say that if it does prevail there will be an end of civilization, and, in time, of organized society. The attempt of its present advocates to restrict the principle to the affairs of nations cannot be forever successful. Men must in the end perceive the logical consequence that what is true of nations is true of individuals, and if they ever adopt that view, the time will have come for the Caucasian peoples to be swept away and for a new race to dominate the world.

As a matter of fact, the idea of the survival of the fittest is already being applied to individuals, quite apart from the militarist propaganda. It is at the root of all efforts in politics to check the spread of really popular government. Over and over again we hear it argued that the successful man ought to rule, that an efficient government can be maintained only by keeping the control of it in the hands of the better educated and more intelligent—which is to say in the long run the wealthier and more successful—classes. For the whole force and purpose of this evolutionary movement is against democracy. Its aim, whether tacit or explicit, is the setting up of an aristocratic individualism like that of Nietzsche, in which only the powerful and successful man is regarded as of any importance to society. Unless the dominant classes the world over abandon this philosophy, to which they all more or less adhere, we shall some day see a conflict beside which the present European war will fade into insignificance. For if the basis of authority is to be power, it is inevitable that the mass of the people will some day discover and act upon the fact that the power is theirs.

Between society and such an ultimate conflict only one thing—humanly speaking—stands, and that thing is democracy. By this we do not mean, of course, any social or political platform, but a spirit, and in the last analysis the spirit of the New Age. Mankind must learn that while the phenomena of evolution are facts of nature, the doctrine of the survival of the fittest is not the true explanation of those facts. That doctrine, in the form in which it is at

present held and taught, is a falsity of hell. Existence is not normally a struggle. Men are not naturally one another's rivals. Even in the realm of nature, the cruelty and relentlessness of which we hear so much exist only "in the eye of the beholder." Animals are not cruel, for they have no moral qualities whatever. It is men who are cruel, and who seek in nature the confirmation of their own selfish and brutal lusts. It is not because they are "fit," in a selfish sense, that certain animals and species survive, but because they are *useful* to the whole scheme of nature.

And the same should be true of men. Why can we never seem to learn that the best way to attain the good things of life is not to take them away from someone else but to create them for ourselves, and to help others to create them? In these days when we talk so much about "efficiency," why can we not see that the one greatest source of waste and inefficiency is the lack of intelligent co-operation between man and man? There are no normally useless people. There are no "unfit," without whom society would normally be better off. Every human being, however weak, however mentally or physically deficient, is sent into the world to perform some use, and society will suffer if it robs him of his opportunity to perform it. Democracy—the right of every man to live his own life and to serve society in his own way—that is the lesson which our so-called Christian civilization must learn in the present conflict, or go the way of the decadent civilizations of the past.

And if it does learn it—as few of us dare to doubt will be the case—think what the change, however gradually it may come, will mean for the growth of the New Church upon earth! For practical purposes we may almost say that individual freedom of thought, speech and action is the only soil in which the truths of the New Age have ever been able to take root and grow; but if the time shall ever come when men shall be free the world over—free to think and free to speak, free to hear and free to worship, then assuredly the way will be made ready for the growth of

the New Christianity into the world religion that it was meant to be.

In the meantime there is much of a practical nature that we can do, even though our country continues to maintain a neutral attitude. Our sympathies, our prayers and our assistance will not fail to go out to the humble and the suffering in all the warring nations—to the ignorant soldier destined to die for a cause that he does not understand, to the widowed mother and the orphaned child, to the homeless and starving peasant whose only crime is to have lived in the path of warlike operations. If we agree that in this struggle democracy itself—the freedom of humanity in all the nations—is at stake, may we not well ponder deeply the question of the probable results of victory for one side or the other? Must we not, in the knowledge of our common citizenship of the world, ask ourselves by which of the warring factions, if it be successful, the cause of freedom and democracy will be the more likely to be upheld? And when we have reached our decision, should we not, without political injustice or violation of neutrality, support the cause of right with hearts and prayers and voices?

Like the English Winston Churchill, "We want this war to settle the map of Europe on national lines, and according to the true wishes of the people who dwell in the disputed areas. After all the blood that is being shed, we want a natural and harmonious settlement which liberates races, restores the integrity of nations, subjugates no one, and permits a genuine and lasting relief from the waste and tension of armaments under which we have suffered so long."

But we want even more than this. We know from the doctrines of the New Church that every war in this world of ours is the result and expression of a spiritual conflict; and if the present war be indeed a struggle of democracy against the gospel of force, we may be justified in supposing that it represents the final struggle in the spiritual world of the "love of dominion," by which Christianity has from the beginning been corrupted and enslaved. We want,

therefore, above all to see the final and crushing defeat of militarism in all the nations of the world, and the removal from the hearts of men of the spirit of tyranny and oppression, whether in political, social or personal relations; and we can help in the attainment of our aim, first by religiously shunning in our own hearts the love of dominion from which the spiritual forces of evil derive their power, and secondly by steadfastly directing and moulding the mighty force of public opinion to the support of the side of freedom and righteousness. Let us not hesitate to take this stand!

E. M. Lawrence Gould.

IS THE LAW OF EVOLUTION THAT OF NATIONS?

By the Rev. E. D. Daniels.

THE teachings of scientific evolution have permeated the world. They are in our colleges and universities, and have largely saturated the popular mind. Says Benjamin Kidd, in his "Social Evolution":

> The revolution which began with the application of the doctrines of evolutionary science, and which received its first great impetus with the publication of Darwin's "Origin of Species," has gradually extended in scope until it has affected the entire intellectual life of our Western civilization. One after the other we have seen the lower sciences revivified, reconstructed, transformed, by the new knowledge. The sciences dealing with man in society have naturally been the last to be affected; but now that the movement has reached them, the changes therein promise to be even more startling in character. History, economics, the science of politics, and last but not least important the attitude of science to the religious life, and the religious phenomena of mankind, promise to be profoundly influenced. The whole plan of life is, in short, being slowly revealed to us in a new light, and we are beginning to perceive that it presents a single, majestic unity, throughout every part of which the conditions of law and orderly progress reign supreme. (Preface, p. vii.)

According to this passage, Mr. Kidd thinks that everything, even the religious life, is to come under the dominion of the principles of scientific evolution. We propose to inquire whether these principles should govern the political life of nations.

One of the fundamental doctrines of scientific evolution is that of the struggle for existence in the battle of life, resulting in natural selection and the origin of different species. The question before us is, does this doctrine apply to

the evolution of nations? Should nations strive with each other for the mastery, with the result of the survival of the strongest, and the downfall or subservience of the weakest? There are those who say, "Yes!" As, in the evolution of plants, the weaker are crowded out by the stronger, and there results from this selection a new or at least an improved species; as in the evolution of animals the stronger destroy the weaker, and then multiply and produce a stronger progeny; as in the evolution of mankind the stronger races crush the weaker; so in the evolution of nations the stronger must crush the weaker, and possess their territory, and blot out their names from the earth. Thus there must be extinct nations which have fallen before the stronger ones, just as there are extinct species of plants and animals which had to give place to the stronger.

This is the creed of Germany. It has been taught clearly in her universities, and from those universities have come many professors who are teaching this doctrine in the universities of Great Britain and the United States and other countries of the world. This is the creed that has actuated her for the last fifty years. She has seen clearly that, according to the doctrines of scientific evolution received throughout the world, it is with nations as with everything else—life is a struggle for existence in which the strong become masters and the weak go to the wall; therefore she has prepared herself to be strong. This has been her avowed purpose. This has been the accepted idea of her military or ruling class. This has been glorified in her literature, elaborated by her scientists, sung by her poets, spoken by her orators, and even taught by her clergymen. Upon this her ethics or morality has been founded. And out of this creed, and all this teaching and preparation, has grown the present war. The present crisis is not strange at all. It is a legitimate outgrowth. The German creed, teachings and preparation have produced it as inevitably as thistle-seeds produce thistles, or a thorn bush thorns.

Germany is consistent, then. She is following out her

doctrines to their logical results. She is not only consistent, but, if the teachings of scientific evolution are true, she is right. Are, then, the doctrines of scientific evolution true; especially that of the struggle for existence and the survival of the fittest, and do they apply to the relations of nations to each other?

First let us obtain a clear idea of this doctrine. What is the doctrine of the scientific evolutionists with respect to the struggle for existence? They say that life, from the lowest vegetable up to the highest man, is a struggle for existence, in which only the fittest survive; the rest go to the wall. By the fittest are meant those who happen to possess certain variations from the others, which variations or differences give them an advantage in the struggle for existence. These only survive, the rest are crushed as under the iron heel of fate. Everywhere this struggle goes on. The weeds in the garden crowd out and destroy the flowers. The weeds themselves, even, if allowed to grow unchecked, struggle with each other for the supremacy, so that in a few years the original weeds which choked out the flowers have disappeared, and other kinds are growing in their place. Plants may be hardy, growing freely from seed, but when left alone for a number of years one set drives out another, so that at length hardly one of the original kind remains. In the northern states, in Canada and in New Zealand, European plants crowd out the native vegetation; on the other hand very few of our hardy garden plants ever become wild; the wild plants dispute their occupancy of the territory. Even the potato, so widely cultivated, so hardy, so adapted to spread by means of its many sprouts, has not established itself in a wild state in any part of Europe. Plants are destroyed not only by other plants, but by worms and insects, slugs and moths. They must struggle also against inorganic nature—against extreme heat or extreme cold, against extreme drought or extreme wet, against blasting winds and other adversaries, so that it is very evident that in the vegetable kingdom there is a constant struggle for existence.

Among animals this struggle is still more obvious. The vegetation of a certain district will support only a certain number of animals; the different kinds of plant-eaters struggle with each other for its possession, and the stronger overcome the weaker. Even among animals of the same kind there is the same struggle, so that only a few of the strongest eat of the best. The insects compete with the animals, and the insects in their turn are kept down by the birds, who thus assist the animals. Flesh-eating animals destroy plant-eating animals, and small rodents such as field-mice often destroy so much vegetation as to rob the plant-eating animals of their food. Besides all this, the animal creation must contend against droughts, floods, severe winters, storms and hurricanes. Nor can one species be diminished in numbers without affecting in various ways all the rest.

That the struggle for existence exists in political affairs, or in men's natural relations with each other, history shows only too clearly. Club-law, or the law of the strongest, always exists where no legal or fixed rights are established, or where there is no authority to enforce them. We see this in all associations of men, from the adventurers in a rough mining camp to the most highly civilized nations. It makes no difference whether the units be individuals, families, tribes, communities, states, or nations, the principle is the same. Wherever there is no acknowledged agency to establish legal or fixed rights, and no authority to enforce those rights, the struggle for existence appears. It always has been so, and always will be so. The struggle ceases only when a system of morality is established and generally accepted, and where there is an organization to put it in force. When the units which are in relation to each other, whether individuals, states or nations, see that it is for their own self-interest to establish such a system of morality, they will create a government to establish and enforce it. That is the lesson which is being taught the nations now; and until they learn it the struggle for existence, or in other words warfare, will exist even among nations.

And the same is true in the economics of human society. This has been set forth by many writers, but by none more forcibly than by Edward Bellamy in "Looking Backward" —a book which contains much that is true, with much also that is erratic. Near the beginning, the author uses the following humorous but forcible comparison:

Society is a prodigious stage coach, to which the masses of humanity are harnessed, and which they drag toilsomely along a very hilly and sandy road. The driver is hunger, and permits no lagging, though the pace is necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top is covered with passengers who never get down, even at the steepest ascents. These seats on the top are very breezy and comfortable. Well up out of the dust, their occupants can enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places are in great demand, and the competition for them is keen, everyone seeking, as the first end in life, to secure a seat on the coach for himself, and to leave it to his child after him. By the rule of the coach, a man can leave his seat to whom he wishes; but on the other hand, there are many accidents by which at any time it may be wholly lost. For all they are so easy, the seats are very insecure, and at every sudden jolt of the coach, persons are slipping out of them and falling to the ground, where they are at once compelled to take hold of the rope, and help to drag the coach on which they had before ridden so pleasantly. It is naturally regarded as a terrible misfortune to lose one's seat, and the apprehension that this may happen to them or their friends, is a constant cloud upon the happiness of those who ride.

Commiseration is frequently expressed, by those who ride, for those who have to pull the coach, especially when the vehicle comes to a bad place in the road, as it often does, or to a very steep hill. At such times the desperate straining of the team, their agonized leaping and plunging under the pitiless lashing of hunger, the many who faint at the rope and are trampled in the mire, make a very distressing spectacle, which calls forth highly creditable displays of feeling on the top of the coach. At such times the passengers call down encouragingly to the toilers at the rope, exhorting them to patience, and holding out hopes of possible compensation in another world for the hardness of their lot, while others contribute to buy salves and liniments for the crippled and injured. It is agreed that it is a great pity that the coach is so hard to pull, and there is a sense of general relief when the bad piece of road

is gotten over. This relief is not indeed wholly on account of the team, for there is always some danger, at these bad places, of a general overturn, in which all shall lose their seats.

It must, in truth, be admitted, that the main effect of the spectacle of the misery of the toilers at the rope is to enhance the passenger's sense of the value of their seats upon the coach, and to cause them to hold on to them more desperately than before. If the passengers can only feel assured that neither they nor their friends will ever fall from the top, it is probable that, beyond contributing to the funds for liniments and bandages, they will trouble themselves extremely little about those who drag the coach.

Such is Bellamy's little allegory, and whatever we may say of it, we must admit that it calls attention very effectually to the struggle for existence now going on in the economics of human society. Both nature and society alike exhibit the struggle for existence.

So in the political world; the strategic situation of some nations, their natural resources, their climate, the nature of their soil and other conditions are such that they have an advantage over other nations in the struggle for existence. According to the historian Buckle and other writers, these external conditions in any country produce the peculiar characteristics of the people there; and if this be so they have an immense advantage over others in the struggle for national life.

Just so in the social and economic world, there are some who are born into advantages not possessed by others. They are born, as the saying goes, with a silver spoon in their mouths. Will any one say that Mr. George Gould, trained as he was by his father to conduct his vast business interests did not, from the very first, possess an advantage over others in the acquisition of wealth? Will any one say that the Astors do not possess such an advantage? Of course there is much truth in the saying that if a man is of the right stuff he will make his opportunities. Nevertheless it is true that, however good the material, there are opportunities which come to some which never come to others.

Such then is the terrific struggle for existence which is going on, from the lowest plant up to the highest man, in

nature and in society. There are those who accept this as the settled theory of the universe. God, fate, chance, or whatever else it may be, has made things so, they say, and we must accept it, and make the best of it. The laborer who does not succeed in the struggle for life has no more right to complain than the weaker animals, who become extinct while their stronger fellows survive. The man who, through sickness, accident, or unexpected business disaster, goes down has no right to complain. Such is life. Such is the constitution of the universe. Life is a struggle for existence, and only the fittest survive. Such is the inexorable law, and we must submit to it.

This is the doctrine by which Germany justifies her conduct in the present war, and of which the war itself is the legitimate outcome. This is the doctrine that was taught by the famous German professor of history, Heinrich von Treitschke, and upon his doctrines von Bernhardi based his book, "Germany and the Next War." *

That war is a biological necessity, and that efforts for peace would, if they attained their goal, lead to general degeneration, are precisely what is taught by evolutionists in general. Thus Benjamin Kidd, of England, echoing the doctrines of other evolutionists, says:

> The first condition of existence with a progressive form is, therefore, one of continual strain and stress; and along its upward path this condition is always maintained. Once begun, too, there can be no pause in the advance; for if by any combination of circumstances the rivalry and selection cease, then progress ceases with them, and the species or group cannot maintain its place; it has taken the first retrograde step, and is immediately placed at a disadvantage with other species, or with groups of its own kind where the rivalry still goes on, and where selection adaptation and progress continue unchecked. (Social Evolution, p. 40.)
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> With whatever feelings we may regard the conflict, it is, however, necessary to remember, that it is the first condition of progress. It leads continually onwards and upwards. From this stress of nature has followed the highest result we are capable of con-

* As this has been shown abundantly in the quotations in a preceding article by Mr. Gould, the writer's quotations from "Germany and the Next War" are omitted here.—EDITOR.

ceiving; namely, continual advance toward higher and more perfect forms of life. Out of it has arisen every attribute of form, color, instinct, strength, courage, nobility and beauty, in the teeming and wonderful world of Life around us. (*Ibid.*, p. 41.)

And as to the doctrine that militarism is necessary, Mr. Kidd says:

As we watch man's advance in society . . . . . all the evidence would seem to suggest that he remains as powerless to escape from it as the lowest organism in the scale of life. . . . . When man first gathered himself into societies, and for long ages before we have any definite information about him, his history must have been one of endless conflict. Some faint conception of it may be obtained from the study of the history of savage tribes of the present day. The wars constantly waged between societies—those ceaseless armed struggles carried on by group against group, and apparently continued purely from a fighting instinct—must have formed one of his most persistent characteristics. . . . . At last, when history takes account of him, his onward path appears to be pursued under the same conditions; namely, continual rivalry and conflict with his fellows. The first prominent feature which we have everywhere to notice in groups and associations of primitive men is their military character. . . . . Savage societies rise, flourish and disappear with marvellous rapidity, but the secret of their progress or decadence is always the same—they have grown strong or weak as fighting organizations. (Social Evolution, pp. 42, 43.)

Can this doctrine be true? Is it possible that nations in their relations with each other are bound by none of the standards of right and wrong that are binding upon individual men? that the selfish love of power and aggrandizement should be their only principle of action? that small nations have no rights that large and powerful nations are bound to respect? The very statement of the question would seem to carry with it its own answer. We are taught that every society of men, every nation, is only a man in larger form. Surely the same principles of conduct that apply to the individual man must apply to these greater men also. What is wrong for one man cannot be right for a million men, even if they call themselves a nation.

The fatal objection to the truth of the doctrine in question is that it is an utter denial that any spiritual or moral

law should govern the relations of nations with each other. It reduces the intercourse of nations to the level of that of wild beasts. It says to these greater men, You are absolved from every spiritual and moral obligation to one another. Think only of your own selfish interests; take whatever you want—whatever you have power to take. You are a law unto yourselves.

In its practical application this doctrine would roll back the wheels of progress for ages. In a mining camp, before the reign of law begins, men go armed; and where every one goes armed sooner or later some one is shot. Men have discovered that the occasion for the shooting is in the general preparedness for it; and so the community has decided that it is better to appoint a few policemen to keep order and to disarm everyone else, and the man who insists upon going armed is treated as a common enemy. This is the lesson that the world has slowly been learning for centuries. Individuals, communities, and states have learned it, and of late years even nations have begun to learn it; but this doctrine of evolution would reverse the process and turn the world back into a mining camp on a colossal scale.

Even in social and economic affairs the principles of scientific evolution—the struggle for existence and the survival of the fittest—have only a limited application, and that only on account of the disordered state of human society. Whatever may be the case in the lower realms of nature, they are not laws of human life. Brutes act only from instinct, or in other words they are merely forms of certain affections. Their actions are devoid of moral quality. Man is endowed with freedom and rationality. While his outward life may be largely conditioned by circumstances of birth and environment, the moral and spiritual planes of his life are always under his own control, and he is responsible for their proper development. In most cases the struggle for existence in modern life is directly traceable to human selfishness, greed and love of power and dominion over others, not to any inexorable law of life.

But even when the conditions of modern life with all its competition and unrest prevail, there is no place for war and violence. There is a limit beyond which society does not permit the struggle to be carried on. The merchant or the manufacturer may compete keenly with his neighbor, but he cannot kill him or burn his shop or his factory.

Nay more, in the most advanced communities there is a growing tendency to limit or modify the conditions under which the competition of individuals can be carried on. The limitation of the powers of the "trusts," the restriction of the hours of labor for men, and of the conditions of employment of women and children, and the care of society for its weaker members, for the poor and the sick, show that the doctrines of scientific evolution are not regarded as applicable to human relations in a civilized state.

This is not the place to consider the principles of creation, or the forces at work which brought evil uses into existence, nor to point out the connection between their creation and the corruption of human nature; nor is it the place to discuss whether the advantages of variation in a given species will, through a vast period of time, produce another and a different species. Our sole purpose here is to point out, that what are commonly termed the struggle for existence and the survival of the fittest, that is, such a struggle and survival as we have now, are unnatural and abnormal. Nature, like man, and on account of her relations to man, is out of her true course. The earth with her flora and fauna, as well as human society, have been modified by the action of the human race, and that action has reflected and reproduced outwardly its own quality. The present struggle for existence was not known until sin entered, and in proportion as the human race is regenerated, that struggle will be modified, lessened, and finally pass forever away. For, as surely as truth is sure, the time will come when there shall be nothing to hurt nor destroy in all God's holy mountain.

Look at the human form, whose beauty poets have sung, artists have painted, romancers have described, scientists

have admired, and sculptors have carved and perpetuated in marble. It is the type of all that is perfect in beauty, symmetry and grace. Nowhere else are there such graceful curves and lines in nature. There is no chemical element in all the lower orders of a beneficent creation, but is found in the human body; no mechanical principle in all the multitudinous inventions of man, but is found there in greater perfection. There is no vegetable form in nature, but is a type of something in man; no animal form, through which, in his embryonic stages, man has not passed; and now he gathers them all up into himself and preserves them. Man is a microcosm of the macrocosm—a little world like the great world. But among the organs, members and parts of the human form, is there any struggle for existence one against another? Is there any conflict among the organs or members, or even among the minutest parts and particles? Never, in a state of health. If there is such a struggle it is the very essence of disease itself. In a healthful human form there is no conflict among the parts, no competition, but perfect organic unity, each part existing for the whole, and the whole for each.

Now the apostle uses the human form as the type of the church. He says that the church is the body of Christ, having many members, but that all members have not the same office. He says that the Lord has tempered the members together, that there be no schism in the body—no schism, no conflict, no disagreement. Here again is the very opposite of the struggle for existence, showing that the present struggle is an abnormal stage on the by-road over which a straying humanity is slowly coming back to law and order.

But if the human form is a type of the church on earth, it is a type of the church in heaven. Heaven itself is the body of Christ. Now can we think of such a thing as a struggle for existence among the individuals or societies of the angelic heaven? Does Michael compete with Gabriel, and Gabriel with Raphael? Are the cherubim jealous of the seraphim? Does a society where truth is uppermost wage a war of extermination against a society where love is up-

permost, as is now done in nature, in the industrial world, and among the nations? Do those who are as eyes to the whole heaven say to those who are as hands, We have no need of you? Does the head say to the feet, I have no need of you? Does one member seek to destroy another? We cannot imagine such a thing. The idea is not only irrational, but repugnant to us. And this consideration, if no other, should show us that such a struggle for existence as now exists in nature, society, and among the nations, the pulling down of the weak by the strong, is wrong and destined at length to pass away forever.

Already there are signs of it, as the flight of the birds betokens the coming Spring. Rational thoughts of the world's peace are flying through the air. They have found nesting in many an active brain where they will hatch their brood. God speed them! Lawyers, statesmen, philanthropists, judges, authors, men who stand high in the councils of nations, have taken up the subject of the world's peace. They believe it is rational, possible, probable. Against all this the devil is making strong opposition, but it will be overcome. Krupp guns are powerful, but they are not equal to the thunder of the Almighty. The weapons of modern warfare are terrible, but the truth of God is more terrible to wrong than an army with banners. The Lord has said that the kingdoms of this world shall become the kingdoms of the Lord Jesus Christ. He has taught us to pray, "Thy kingdom come on earth as it is in heaven." He does not teach us to pray for impossibilities. To teach us to pray thus is equivalent to a promise that it shall come to pass. His word has gone forth and nothing shall prevent it. "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv, 10, 11).

E. D. DANIELS.

SOME GOOD THAT MAY RESULT FROM THE WAR.

By the Honorable Job Barnard.

INCOMPREHENSIBLE and terrible as the war is in all its daily horrors, may we not find some hope that in the end, which must sometime come, we can look calmly over the whole field of death and destruction, and see some reason for its coming, and some good that will result from it?

When the summer storm draws near, we see the clouds grow dark and threatening, shutting out the light of the sun; the winds blow in gusts, and scatter blinding dust and dry leaves around us; the birds and animals seek shelter, as if night had come, while we look upon the scene with mingled feelings of apprehension, anxiety, awe, and wonder. The thunders burst forth in anger, and reverberate as though some mighty force had rent the earth, while the only light that illumines the darkness is that caused by the vivid flashes of lightning, zigzagging across and through the clouds, or darting straight down to the earth with inevitable consequences. At such times we never know where the next bolt will strike. We are not certain that anything we do will avoid, or draw the electric force to us, and so we wait, silently, in dread of the next flash. Maybe we can allay our fears by mentally reciting Cowper's familiar words:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

While we watch and wait, we may see a tree riven, or a neighboring building set on fire, or torn to fragments; and sometimes a life destroyed in our vicinity; but these destructive and fatal results are the exceptions. As a general rule, at such times when the lightning is brightest, and the thunders loudest, the rain falls in torrents; the electric storm begins to abate, the thunders become less terrific; and the storm-center moves on, and soon we have only the blessed rain, and can breathe freely the cooler and purified air.

By and by the rain slackens, the day grows brighter, windows open in the clouds, and the sun shines through and lights them up with all the brilliant colors of the rainbow.

After such a storm has passed, the gold and crimson glow of sunset covers the heavens, and shines out from each remaining cloud. This is the glory of the Lord shining in and through the natural clouds, to cheer and delight his creatures, after the grand and frightful storm.

When war-clouds gather and darken the skies, the battle-storms rage; when blazing and booming cannon and bursting shells make lightning flashes and jarring thunders; when millions of opposing forces are armed with most deadly weapons, and men are mown down like grass; when brutal cruelties against non-combatants are perpetrated, or encouraged by enraged armies; when widows and orphans are made by thousands in a single day, and untold suffering caused, and all the horrors of hell are let loose, then we tremble for humanity, and fear that our supposed civilization is a failure, and Christianity without influence in the world.

We are finite beings and cannot see far into the future. If we look back to the past, we may learn from history that a Divine Providence has guided men and nations since our earliest records, and we may feel assured that such influence will still determine our destiny. Christianity is not at fault; man is at fault for his selfish and willful acts, and his failure to live a Christ-like life. We may not now see clearly why the Lord, who is almighty in power and full of mercy, as so often said in His Word, should permit nations

to wage deadly war against each other, and thereby to cause such agony and distress to so many innocent people.

Let us think a moment, and see if there is any reason for this.

Freedom must be preserved if man is to be regenerated, and his character raised to higher levels. He must be allowed to will and think; to choose a course of conduct for himself.

He is provided with reasoning faculties to enable him to make a choice, but if he is to choose, it must necessarily follow, that his choice may often be wrong. Nevertheless, he must exercise reason, and make his choice, if his mental and moral powers are to be developed and strengthened. If he chooses a wrong course from bad motives, or from ignorance, the Lord does not forsake him, but waits for him to recognize and appreciate his error. When he does so, the Lord is always glad, and is ready to help him in every way possible to correct the error, and to choose, voluntarily, the right course. The Lord cannot, however, choose for him, and still make him a free man, with conscious responsibility as a free moral agent. Sometimes it seems impossible for us to know that a course of life we have chosen is wrong until after we have started upon it. The attempt to carry it out in practice may demonstrate to us that it leads to evil. The civil laws and public opinion hold us in some kind of order in our lives, even when our hearts may choose a wrong and disorderly course.

Nations, however, while they are aggregations of individuals, have no positive statutory or civil law, by which their conduct is to be compelled in a right course. They are in a measure held in check by public opinion, expressed in what is called international law. But if a nation chooses to disregard such law, and will not consent to make reparation for a wrong done in violation thereof, through peaceable diplomacy, conference, or arbitration, there is as yet no authority or power in government to compel it. The only apparent remedy is, a resort to arms, and that may not be successful. As it was when the wager of battle was appealed to by indi-

viduals to settle their disputes, the controversy will only be adjusted so far as to leave the view entertained by the most powerful nation, to be accepted for the time being, as right and just. It may not settle the matter on principles of justice and equity, as individual differences are now generally settled in our courts. The real equities of the case between nations are only determined by negotiation and stipulation after the parties are tired of fighting, and a truce is declared for mutal benefit.

When we think of all the suffering caused by the present general war; the many lives lost; the hopelessly wounded; the treasure wasted; the priceless works of art, and the historic buildings destroyed; the homes utterly obliterated, or left in deepest mourning; and all the nameless horrors which we know must follow, we wonder what the end will be. Is it to be the end of the world, as some predict, or will reason again return to the contending nations? And can there be any just and fair compensation for all the damages that must accrue?

Is this gigantic upheaval, with all the display of improved machinery for killing or conquering the opposing forces, a great object lesson to demonstrate to the whole world the utter futility, uselessness, and terrible wickedness of war?

With all its demoralizing effects and baleful influences; its destruction of life, and of priceless treasures, there are yet some things that we may hope for as results of this war which may be called good.

Can we not see that even now, men in all nations, shocked by the terrible prospect and daily reports, are awakening to more spiritual and religious ideas; that they are turning to the study of the Bible, with renewed interest, and seeking there for explanation and relief?

Their sympathies are stirred for the wounded, the destitute, the bereaved families; and they are active in trying, through the Red Cross Association, the Aid Societies, the supply ships, and other agencies, to help those who are now unable to help themselves.

This result is good, for it tends to better acquaintance between different races, and widely separated countries, and must prove eventually to be a useful step in the making of a better world.

While in his Divine Providence the Lord must grant freedom of will and thought to all men, he foresees the evils that will arise by their abuse of freedom, and continually strives to bend these evils to accomplish good results that may never have been intended by them, "for the Divine end of good reigns universally." "Evil is foreseen and good is provided, and the evil which is foreseen is by Providence bent to good." (Arcana Cœlestia, n. 6298.)

The evil is not provided by the Lord as good is, but it comes by reason of man's failure to choose the right and to do the right, in the exercise of his reason and freedom; and the Lord cannot prevent its coming, and still preserve the essential faculty that makes it possible for man's regeneration and salvation, his freedom to think, to will, and to do. Unless man feels and recognizes the responsibilities of life, and appreciates his own power and duty to determine the quality of his acts and utterances, he cannot acquire character. He must exercise his own mental powers, determine his course, and then act as a man. He is not designed to be an automatic machine, to think and move only as some stronger intelligent being wills. His rationality and freedom distinguish him from the animals, and place him above them in the scale of being. He ought, therefore, to use his higher faculties of mind, and conscience, and reason, to settle disputes with his neighbor, and not appeal to brute force, and the wager of battle, as the wild animals do.

When the fierce war-storm shall abate, and the truth shall fall into reasonable minds in all nations, as the rain falls on the just and the unjust from the summer cloud, will they not all see that wars should cease; that the deadly instruments of destruction now used with such violence against each other, should be destroyed; that militarism is an error in governmental policy; and that standing armies should be abolished, or reduced and maintained only for

keeping order in their own nation, or state, as police are now provided in our cities?

I think we may entertain this hope. Such happy results may be realized without necessarily changing the form of Governments. Monarchies, Republics, Empires, may find common ground on which to unite, and form a world-confederation, backed by a sentiment for peace so strong that thenceforth all misunderstandings, questions, and disputes arising between nations, shall be submitted to a tribunal composed of wise and impartial men, in whose judgment each disputant will loyally acquiesce.

Let us hope that public opinion in every part of the globe will then be so powerful in its influence for peace that no nation will ever again declare war against another nation. Is such a hope warranted?

If we search the history of the world we shall find that great wars have been great educational agencies, notwithstanding their cruelties and horrors. That after people tire of carnage and conflict, they return to the pursuits of peace, of learning, manufacturing, commerce, and the thousand other occupations of charity and use to each other, with more interest and energy than before.

Think of the fifty years of peace in the United States of America since the great Civil war. There has never been such an active and advancing half century since history began.

Can we believe for a moment that all the means for rapid transportation and instantaneous communication throughout the world: the wireless telegraphs, the cables, the telephones, the automobiles, the flying machines, all the various uses of electricity now known, and the thousands of wonderful inventions and discoveries seemingly destined for the welfare and happiness of the human race, are intended only for its destruction? No, we cannot believe this.

This earth is too small to warrant such deadly conflicts as are now raging. It is only a unit in the immeasurable universe, but it is the only planet which we can reach in

our material bodies and daily lives. Its various inhabitants ought to be united in one general body, and as such would resemble the human form, or what might be called symbolically, a Grand Man. When such form should be assumed, or thought of, how easy it would be for any nation which is a component part of such Grand Man, to see and realize that if any other member of the body is injured, it will injure the whole man. The simple illustration of the human body, demonstrates the truth of this statement; "For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (I Corinthians, xii, 14-17.) They are many members, yet one body; and "the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." (*Ibid., 21, 22.*)

The earth has a variety of climates, waters, soils. What is produced or dug out of it in one country, may be useful for the residents of all the other countries. They are therefore all interested in every part of it. Every least nation is therefore important, and may be of use to the welfare of every other nation.

The golden rule should apply to nations as well as to individual citizens; they should regard the rights of others, and strive to do them good, for then the general welfare will be promoted. The head should know the feet; the eye, the hand; and so with every other member. The whole body will be strengthened and benefitted if each member is known, considered, and cared for, by every other member. When this is done, selfish motives will no longer govern nations; love of dominion will no longer prevail; and some real and permanent advance will be made toward universal peace on earth and good-will toward men.

If armed nations are to wrangle and quarrel, and continually fly at each other with deadly weapons, in moments of anger, then, like quarrelsome children with guns, they must be disarmed.

The Lord must use extraordinary means to induce them to use their minds, and to voluntarily decide to disarm themselves; for a nation has been wont to think that whatever it does, is right; and therefore that it has a moral right to use its superior force, and all means necessary for the purpose, to conquer or destroy any other nation.

When all nations see,—as they must now that the ghastly details are daily published to the whole world,—the horrible thing that war is, shall we not understand that by such gigantic object lesson only can stubborn, selfish, and stiff-necked peoples be taught? Is not this war a moving picture, thrown on the screen for all the world to see, in order that some better way may be chosen to conduct the affairs of life on this earth?

When the clouds of war shall melt away, as they must do in time, and the glory of the Lord shall shine through and illumine the world with Divine wisdom; when reason is restored to those now crazed with passion, or ambition; and men again turn to the Commandments of the Decalogue, and the teachings of Jesus Christ, for rules of life, then shall we begin to see some good that must surely result from this seemingly inexplicable war. I think we may still be optimistic, and continue to believe that God reigns, and all will yet be well with the world.

Is there not reasonable ground, then, for the hope that among these results we may find, the destruction of militarism as a principle of national life; the disarmament of all nations; the establishment of "a more excellent way" to settle differences between nations; and the recognition of the Golden Rule by nations, thereby giving assurance of permanent peace?

When nations realize that wrong done by one to another will injure the doer, as well as all others; then can mankind begin to realize that we are all related as brethren; and

then can we appreciate more fully the words of the Psalm, saying,

Behold, how good and how pleasant it is for brethren to dwell together in unity.

May we not hope that Tennyson's dream may yet be realized, in the coming years:

A union of nations, "in the parliament of man, the Federation of the world,"
Where "the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

JOB BARNARD.

THE SUBSTANCE BEHIND THE SHADOW.

By the Rev. Adolph Roeder.

IF there is one thing the New Christianity has taught us more than aught else, it is to look for and in many cases to find, the substance behind the shadow. And as I look upon the deep shadow, cast by the smoke of cannon, that lies over the fields of Europe, where the sins of our fathers are celebrating the Carnival of Insanity, there looms a substance behind it. As yet it is vague and ill-defined. But as the days lengthen into weeks, and the weeks into months, and the fighting goes on, more desultory, and more senseless day by day, the substance looms more and more distinctly. It takes the shape of the thought that "the House of Hapsburg and the House of Hohenzollern are going to the scrap-heap," which is Americanly picturesque for the fact that the State is beginning to realize that the end of the days of "Authority" has come in the State as in the days of the French Revolution it came for the Church. And with that thought there comes another strain of the Substance and that is: "This is the last war: after this we MUST have peace: there can be no more war: let us federate the Churches, and possibly the states and the nations will federate." In other words: Back of the "War-Lord" who is shadow, stands the "Prince of Peace" Who is Substance. For right on the edge of the Carnival of Insanity there is growing a tremendous determination for peace and peace among all nations. Now, if this stood alone, it would be of no value. But it does not stand alone. As I gaze through the thinning haze of the smoke of battle, I see nodal points in history, where similar things took place. And far, far back in the beginnings of things Christian, I see right beside the shadow of the cross, where apparently things

Divinely Human came to an end, an odd and inexplicable movement, called Christianity. It is puzzling. It comes through channels unexpected, and unconnected with the Lord's life on earth. Paul was not a disciple. He was an enemy. His vision on the Damascus road was an inexplicable thing. The day of Pentecost seemed to be the fulfillment of a promise, but in reality, the terrific swing of things that established the Primitive Church was not a deduction which a Human Mind would have made from preceding Gospel events and narratives. There is the shadow of the cross and right behind it the substance of Pentecost. No theologian has thus far explained it: no historian thus far understood it.

And when the days of the martyrs came, they struggled in the shadow. It was as night with them. And I hear behind the story as it comes to my ears, a broken sentence from the book of Joshua: "And Joshua lodged that night among the people." And my subconscious mind substitutes for the Hebrew name "Joshua" the Greek equivalent "Jesus." Behind the shadow of the cross and the night that fell upon the world with it, there lodged the spirit of Jesus with His people. He had not gone. He was there. And He taught them the first lesson to be learned from the contrast of substance with shadow; that is, the presence of the Prince of Peace, unseen, yet ever near.

And when the martyrs sang and prayed in the Catacombs and died in the Arena, beyond the deepening shadow of that persecution and the night that again fell upon the world, there was a Substance: vague and little defined at first, but recognizable presently as a new thing born into an old world. It was a spirit of fraternity. It was entirely new, then. There had been individual friendships carrying with them a splendid loyalty. There had been cases of David and Jonathan: of Damon and Pythias. But these "slaves that herded in the catacombs" as Rome spoke of it, had gained a new insight into humanity. They were welded together in a brotherhood, such as had never been on earth before. Turn the pages of your history and look and you

will see that fraternity before that was fraternity of man with man. But this was fraternity of men with men. The Arthurian legends work it all out. Heathen fraternity was individual: Christian fraternity collective.

And then, a little nearer in, I see another nodal point. Constantine sees a vision of a cross in the sky and moves forward with the motto: "In hoc signo vinces." But he does so with the purpose of building, not a church, but an ecclesiasticism, which has endured ever since and has sunk since to the level of a political machine. And over his ecclesiastic experiment hovers the shadow of dogmatism. In the "upper circles" of men there is the clash of authority: pope fulminates against antipope: the Church blesses the banners of men for battle and prays to the Prince of Peace arrogantly for victory in which that Prince has no part. For war is palpably hell, and battles are of the devil. No sane man can mistake them for a moment as having any part in the Prince of Peace, or bearing any marks of His authorization. So wars rage on. But beyond their edge, and beyond the shadow they cast and the night that falls upon earth in consequence of them, there looms substance again. Again it assumes inexplicable forms. A spirit of asceticism, of renunciation of self and the world sweeps along right on the edge of these wars of ecclesiastic arrogance and pomp. The more regalia the pope puts on, the more the monk takes off. It is an odd "balance of power." Yet while in the high places the lust of dominion creates war, in the heart of the people there lodges an intense desire for seclusion, for quiet, for peace. It is evidently the Prince of Peace who lodges there, during that night. So "Joshua lodged that night among the people." And beside papal arrogance and self-assertion there grows in silence and darkness the plant of self-denial, that presently makes St. Francis of Assisi, Savonarola, John Tauler and such men possible. Evidently there is substance beyond the shadow.

And again a little nearer in I see a nodal point. The Saracen and the Christian have struggled for the mastery

and Vienna is defending itself against the unexpected yet inevitable results of the Crusades. For if the Christian can enter upon Saracen territory to secure a grave, surely the Saracen will presently retaliate, and try to establish the crescent in Christendom. And so the battle rages from the days of Saladin and Cœur de Lion up to and into the pages of Lessing in "Nathan der Weise." Again the "higher ranks" are fighting. Again into the heart of the people there steals a new vision. For the comparison of the utter egotism and "naturalness" of the East with the nascent altruism and "spiritualism" of the West glares viciously from the conflict and many hearts find dim seership in the extra-church creations: the Templars, the Masonic fraternity, the Lodge; that silent, mute rebuke of the church for forgetting her vocation in the crude and vicious emphasis placed upon dogma. In the great mass of the people weird stories become current of the Christ, disguised under the mystic shroud of Parsifal, the mount called the "Mount of Salvation" (Mont Salvat), the "Sang Real" which is corrupted into San Greal and turns into a "Holy Grail" and attaches to itself the Round Table of King Arthur and the Emerald Cup of Joseph of Arimathea. A strange, incomprehensible pseudo-theology grows up round a Mystic Figure, whom the Norman baptizes "Parsifal" and the German with keen apperception of a hidden Divine Fact, calls "Siegfried" (conquest by Peace). Deep in the heart of the common people there lodges screened behind weird visionings and phantasies, a Divine Thought throughout all the darkness of the Middle Ages. "And Jesus lodged with the people all *that* night." How strange it all is! The same high wave of battle that leaves the Holy Land in the hand of the Moslem and traces of his credulity in all Christian creeds (such as for instance, the resurrection of the body, which every theologian knows to be a Mohammedan dogma), that same high wave nestles away into the heart of men a vague aspiration for the Christ, buried in ill-understood imagery, yet evidently and palpably there. And alongside the battle of lust against lust, for power, for do-

minion, for shadows, there arises that silent substance, the spirit of humility, of such humility as was never known on earth before.

And then, still a little nearer in, I see the smoke of battles, and Gustav Adolph and the Thirty Years' War. Incident upon incident beginning far back in the days of the eighth Henry, in the days of Henry at Canossa: in the days of the Inquisition, of the *Heilige Vehme,* of all the dreadful manifestation of the cankerworm of the *odium theologicum,* back of the flames on the funeral pyres of the Maid of Orleans, of Huss, of Servetus, of Galileo (and all nations take part in these dramas as they are even today taking part again in the Carnival of Insanity, for which we have as yet no name, and for which I trust we may never have one) back of them all there surges another Substance. Some one sends Columbus forth to find India; and lo, he finds Indians, Americans. Again that strange contradiction of events; men going out to do one thing and God leading them to another. Alongside the struggling shadows, the Substance is slowly laying the foundation for a New Nation, a nation without an historical background, a nation without precedent, without antecedents, without traditions; a "New Nation," the power to be the tool for fashioning the New Earth and the New Heavens, which He is about to form. While God's misguided children are struggling through thirty and more years of war to establish an absurd and impossible dogmatic supremacy, He quietly works upon an entirely new nation, to be called presently the United States of America, a centre upon which to found entirely new ideals of government: new ideals of morality, new ideals of service. Not that we have attained them yet. But we are in the way of them. We are on the thitherward journey. We see them looming dimly between the mountains of brass which the prophet saw and whence issued men on horses, some white and some red and some black. We are on the march and we will reach the goal presently, after the children of God have done with their iniquitous struggle of

today. It was in those dark days that benighted the mind of Europe in the days that lie between Luther and the French Revolution, that the foundations were laid for the nation ultimately to be a tool in the hands of the Prince of Peace for the abolishment of conquest for lust's sake.

And now, as I look backward toward the contrast between the shadow for which Europe fought in those days and the substance for which America was discovered, there hovers dimly into sight another contrast. For while men in this terrible carnival are doing things to each other, right beside it all there are masses of men who are doing things for each other. The change in prepositions is so slight that men fail to note it. Yet it is there. See what the Prince of Peace has taught His children to do for their neighbor. See how we are forming organization after organization for the betterment of prisons, of hospitals, of the Red Cross Service, of housing conditions. See what we are doing for the children: for women: for the working masses: for the tenement and the hovel: and for the outcast. What does it all mean ?

It means that through this dark night that is spreading throughout Europe there dwells deep in the hearts of men, of the men concerned with the struggle, and in the hearts of those not directly concerned, a seeking sense for peace. There dwells deep within the confines of consciousness or of subconsciousness, the thought that there will presently be peace, that there must be peace presently. As one detects the presence of an ointment by its odor, so does one detect the presence of some Great Force for peace by this indistinct longing: this yearning: this apparently ridiculous saying that "We are not to blame for this war: we wanted no war: we avoided it as long as possible": the only "concert" in Europe that has uttered any kind of sound in recent years. And this "unwanted" war bears upon its very face the tokens and signs of its "unwontedness," even as it does of its wantonness. And no one wants it because at bottom all men are for peace. They want peace. And THEY NEVER WANTED PEACE BEFORE. Please

do not overlook that. THEY NEVER REALLY WANTED PEACE BEFORE. And by that token we realize the Substance that is back of this shadow also. The Prince of Peace stands right beyond the shadows cast by the war-lords; and He, not they, will prevail. Throughout this night, as throughout those other nights, "Joshua lodges with the people," with the common people, with the great mass of war-tired men and women: with the great mass of humanity striving, striving, oh, so hard, and so misguidedly, for Peace. As within the dark cloud on Sinai there stood concealed the God of Israel, Who presently revealed Himself as the God of Love on the mountains of prayer in the New Testament, so within the darkness of the cloud that befogs Europe today there stands concealed the figure of a Silent Deity, building deep into the hearts of men a sense of longing, of unsatisfied longing for peace; for the Prince of Peace. And when the struggle and shouting dies, and the shadows are dispersed, the wonderful Figure will stand revealed. For the sin of the Carnival of Insanity is not its slaughter; it is not its devastation of treasures of art and history; it is not its loss or its gain in lands or prestige or men or commerce; it is in the cloud that hides the Prince of Peace. For as the Psalmist says: "Against Thee, against Thee only, have I sinned." The sin of the warcloud lies in the fact that it obscures the people's truer vision of the "Prince of Peace."

ADOLPH ROEDER.

THE FIRST AND SECOND COMINGS OF THE LORD.

By the Rev. Louis G. Hoeck.

THE Lord's Advent was prophesied when sin first made its appearance in the world. Afterwards the prophecy was repeated many times by means of leaders, judges and kings, who were raised up by the Lord to be "saviors"—men who saved the people from their enemies, and thus were types of the Promised Savior. And in the later times—the days of Israel's prophets—the verbal prophecy of the coming of the Messiah became clearer and more insistent.

In course of time the Lord Himself appeared; but His message and His life were a disappointment to His disciples and an offence to His enemies. His disciples supposed that He had come to redeem Israel according to the traditional ideas. His enemies hated Him and crucified Him because they could not endure the presence of "the Holy One of Israel." It took away their freedom to rule and to oppress; therefore He must be removed out of their way. But just before the consummation of this act of vengeance, the Lord promised that He would come a second time to complete the work He had begun—namely, to save His people from their enemies.

The disciples and even the apostles misunderstood this promise. Taking a few of His words literally they expected His second coming in their own generation; but generation succeeded generation without any outward sign of His coming. Had they misplaced their confidence in Him? Men kept on anticipating the arrival of "that day" when, as they believed, the world would be dissolved, and the Son of Man would appear in the clouds above. They were justified in

trusting in His word. They were wrong, however, in their understanding of it. This we know, now that the prophecy has had its historical fulfilment in the revelation of the spiritual sense of God's Word through the instrumentality of Emanuel Swedenborg.

At this point let us differentiate distinctly between the historical first and second comings of the Lord and the real first and second comings. The historical first and second comings are facts in time and space, facts of history. They are the literal fulfilment of prophecy that will remain unchanged throughout time. On the other hand, the real first and second comings of the Lord are a perpetual coming in the individual and in the race, varying indefinitely from age to age. These real comings cannot be fixed or stereotyped. They take form in life according to the distinctive characteristics of the nation or individual in whom they are received. The environment, with all its past associations, also plays its part in modifying and qualifying the form of these real comings of the Lord.

We are told that before the first coming of the Lord "*all the churches in the world* were representative churches" (Divine Love and Wisdom, n. 233; Sacred Scriptures, n. 99). Their acts of worship were only representative of heavenly things. Thus the children of Israel erected a tabernacle and temple that represented in every detail divine things, and their sacrifices were also representative of holy states of worship. Rites similarly representative were common to all nations in that period. Various forms of sacrifice, with gifts and offerings, were universal expressions of the worship of pre-Christian peoples. The temples of Egypt, Greece, Rome and other places, had features representative of heavenly things. The animals used in worship were representative of various human affections, and a large portion of the religious literature of that era was couched in language that is plainly representative or symbolical. Take the legends of the flood, common to most eastern and western peoples, as an example; or look at the Book of the Dead, or the Vedas, or the stories of Greek or Roman gods and

goddesses. They are inexplicable apart from a knowledge of the meaning of the representative terms employed.

These representatives were understood in ancient times. But as the whole human race degenerated, the meaning of the symbol was lost, and worship universally turned into idolatry, fetishism, magic and exorcism. Then came the end. The Lord's Advent brought representative worship to a close. Before that event a representative act had its meaning and effect for good or for evil, whether understood or not. Afterward it lost all its significance. The teaching of the Gospel brought a new spirit of religion into the world, a spirit which in process of time affected all peoples, "all the churches in the world."

The destruction of Jerusalem by Titus sounded the death knell of animal sacrifice. The corrupt religions of Greece and Rome passed away about two centuries later. At a later day Mohammedanism, partaking of the spirit of the age, became one of the most powerful factors in eradicating many gross forms of idolatry throughout the East. The representative, the symbol, the image, was forced to give place to something new, something very different. The creed gradually became the very core of religion in the Christian era. In that epoch the sacrifice of life for a mere formula of faith is one of the significant facts of history. Christianity spread at the point of the sword. In its first conflict with decadent heathen religions it *forced* them to capitulate in favor of the Christian faith. Then came the struggle between the Cross and the Crescent, closing with the memorable battle of Tours. Later there followed the abortive Crusades. Then came the Reformation, which gradually widened that impassable gulf between Protestant and Catholic. How bitter and destructive were the wars waged over these two creeds! What blood-stained pages in the history of Europe! How fierce too the war of words, the anathemas hurled at the unbeliever! The creed, the verbal confession of faith, was the central object of worship. In that, man placed his whole hope of salvation for himself and for every other human being. And all this be-

cause of a purely literal conception of the Gospel message: "Except ye believe in the name of the Lord Jesus Christ ye cannot be saved." "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The belief was a lip belief, a lip confession, and the denial also a verbal one. Thus the comprehension of the whole Bible was strictly literal and somewhat materialistic. And this was the manner in which the first coming of the Lord entered into the life of the world in the days of the First Christian Church. It produced a more or less formal or literalistic religion.

The change effected by the second coming in the life of humanity is already very marked. Though only 150 years have elapsed since the Last Judgment, the war of creeds has practically ceased. The creed is seldom the storm center of discussion. The literal, dogmatic sermon has been supplanted more and more by practical sermons that exemplify the real spirit of the Gospel message. The creeds or faiths of Christendom have been revised in the spirit, if not yet in the letter.

The wars of this new Christian era have likewise a different motive. We may yet have other distinctly religious wars, like the Thirty Years' War in Germany—religious hatred like race hatred is far from being dead yet—but so far, the wars in this age have been different in their origin. The battle cry of the French Revolution was, "Liberty, Equality, Fraternity." The struggle of the American Revolution was for "No taxation without representation." The Civil War had as its object the freedom of the slaves. The Balkan War was waged to free the Balkan States from Turkish oppression. Finally, in this war of today, in this greatest of all the world's wars, although it may be premature to judge of the real issue, nevertheless it seems to be, freedom from militarism, freedom from the domination of the sword, a war against war. Men demand more freedom to develop their individuality, national or private. They require freedom of speech, freedom of conscience, and freedom of

action. They will be satisfied with nothing short of self-government. This is the spirit back of the unrest in every quarter of the world. Men's deepest interests are chiefly centered in the tremendous practical problems involved in the attainment of liberty and freedom.

Modern literature, art and science also reflect this spirit. Art seeks now to interpret the spirit of nature—not merely to be a copy of nature; Science penetrates the secret sources of nature, her subtler forces and substances, for increased service to man, and investigates also the hidden causes of disease and disorder; and Literature is most alive when discussing the problems of life, helping man to see them more clearly, and offering the best practical solutions.

Into the midst of all this comes Religion, no longer as a separate interest in life—a mere theology—but theology, the science of Divine things, brought into the most intimate contact with every other interest in life. Religion must find her place now in every human activity, directing all in the service of God and man, or perish from off this earth. And herein is the Lord now making his real second Advent in the life of humanity, "in all the churches of the world."

To understand the status of the Church in the past we must think of it as a growing body, with distinct stages in its growth like those in every individual. The era before Christ was as that of the childhood of mankind; the era after the First Coming, humanity's youth; and the present era, the full manhood of the race. The child sees life through the symbol, the representative, the image. Youth brushes these on one side, and takes a plain, literal, matter-of-fact interpretation of life. Everything is judged according to the appearance, according to the letter. The man rises above the appearance, and looks for the cause, for that which is behind all.

With the Apostle Paul, too, we may say: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." The race today has indeed dispensed with those things which belonged to it in former epochs. Representa-

tive worship, as it was in Jerusalem, or Thebes, or Rome, has passed away; and that narrow literal method of interpreting Holy Writ, with its obstinate adherence to a creed as the essence of faith, so characteristic of the First Christian Church, is also out of harmony with the spirit of this age. And yet, just as man retains some of the things of his childhood and youth—the best and most precious of them—so the race in its manhood preserves the relics of past dispensations, and endows them with a new significance.

From the representative church we have our rites and ceremonies and beautiful church furnishings. These are all symbolic. But their value now depends wholly on the recognition of their meaning and use. We should not, however, overlook their value to children, who are impressed by them, even though they are as yet unable to comprehend their significance; and children ought to learn the meaning of these symbols and rites, if they are to continue to make use of them in later life.

Yet again, the creed and the understanding of the letter of the Word, the central points of interest in the first Christian Church will always be important factors in the development of the new Christian Church. We shall always need a creed or articles of faith that embody the fundamentals or chief characteristic features of our religion, and we ought to know our Bible from cover to cover. But all ceremonies, creeds, and study of the letter of Scripture, must now be made subservient to the progressive spirit of the manhood of the race. In manhood man must finally grapple with evil, in secret and in the open, and master it, or perish. Everything handed down from the past or given to us in this age must minister to this one chief object of life, or drop out of existence.

The spirit of this age, the Lord's spirit entering into the life of humanity, is unfolding itself in an uncovering of all shams and hypocrisies, and a reaching out toward the realities of life. The war in Europe is a most potent evidence of this.

There are few who have not heard the remark, "It is incredible in this age of civilization! And among Christian nations too!" Yes! it is incredible. But there it is to reveal the inside of our boasted civilization, the inside of Christianity, "the inside of the cup, full of rapacity and excess." This is the real Europe. The Europe that was before the war, with all its culture and refinement and its outward expressions of friendship and brotherhood was practically all a mere counterfeit. And, doubtless, the so-called civilization and Christianity in this land is no more real. The word "barbarian" has been bandied around as peculiarly applicable to the Russian, the German, the French or the English, by his opponents. But surely the barbarian is in every nation. No one nation is markedly superior to all the rest. We are all children of the same age, bearing the same inheritance of the past, with its full complement of the love of ourselves, and of this world above all.

Wherein then lies the hope of the future? There are some whose eyes are open, and others whose eyes are being opened. They are learning to differentiate between the seeming and the real. They look beneath life as it appears, to life as it is, and detect the sham, the hypocrisy, the lie. Insincerity is practically universal. It is only necessary to pass the border of mere casual acquaintanceship, and the weaknesses, even in the best of men, become evident. How slight the bond of brotherhood! How sensitive to opposition! How quick to take offence! Where is the man who is inwardly what he himself wishes to appear unto others?

He whose eyes are opened to see his inward and outward life in the presence of the Lord, and takes up his cross manfully, has more to live and die for than mere rites or creeds. He knows indeed that worship and a confession of faith are divinely appointed means to help all who earnestly desire to be sincere in life. But never again will he insist that any particular right or creed shall be made a substitute for religion, as was the case in previous ages.

The Spirit of the Lord is now everywhere and among all peoples unmasking the real hidden enemies of mankind.

The opened Word is bringing to the light of day every taint of evil ingrained in the race since the beginning. The story of the conquest of Canaan furnishes a remarkable picture of this real second coming of the Lord (Arcana Cœlestia, nn. 6306, 6914). The first leader in this conquest—Joshua—bears the same name as Jesus, the Savior. His entry into the land is the signal for war. And war, increasing in its oppressiveness and disastrousness, is the tenor of the sacred story. The nations opposed to Israel had been growing from the outset *pari passu* with the growth of evil. The most powerful of these, Assyria and Babylon, finally dispersed Israel over the face of the earth, and decimated Judah. But of the remnant the Lord was born, and He came solely to save the lost sheep of the house of Israel.

Thus, His second coming, His real entry into the life of the race, means war. It means the gradual disclosure of those evils that have been permitted to gain dominion over man since the beginning. And it means that every truth that has been lost—violated by a perverse life—shall finally be restored to its place in the living church of God—redeemed humanity.

We now reach at last a clear conception of the real first and second comings of the Lord. The historical Advents are unmistakable, because apparent to the senses through the Sacred Scriptures and the heavenly doctrines. But their counterparts in the spirit are only beginning to be evident to us. The spirit of the Word of God is slowly affecting every soul on earth, and unmasking evils formerly unrecognized. Therefore, wherever any man of any faith sees any specific evil as sinful in God's sight, there the Lord has made His First Coming in that soul. And when that man has overcome that evil by the power of God's truth, and ascribed the glory to God, there the Lord has made His Second Coming in that soul. The historical first and second comings were necessary as a foundation. But the great superstructure—the life of the Lord in humanity, a heaven from the human race—is the end for which that foundation was laid, and without which it was laid in vain.

We must therefore look now to the real and the essential in life everywhere, and no longer rest in the appearance or outward form. The orthodoxy of ceremonies or of creeds can no longer be regarded as the chief evidence of Christianity, but the life's ideal. In our own particular church we must encourage a more faithful study of the Bible and of the heavenly doctrines. We cannot overemphasize the importance of educating our children more thoroughly in these most precious revelations. But we require even more to understand what we read, to use the doctrines to open the Divine Word and translate it into terms of every-day life. The theoretical understanding of the Word or the doctrines howsoever complete, only gives a historical faith, a faith accepted on the authority of another. But a practical understanding of the Bible by the aid of the doctrines which effects a change of character makes that faith so far our own, and an indestructible possession, because it has within it the real everlasting advent of the Lord in the soul.

Pre-Christian nations fought for the ascendancy of the symbol. "Their gods were idols, the work of men's hands." Post-Christian nations fought for a universal creed, the universal acceptance of a given formula of faith. But we will fight for a Christian life, a life free from all sham or hypocrisy, a life transparent in the light of heaven within as well as without. In its entirety that life is summed up in the universal precept: "Do unto others as ye would that they should do unto you." In their spirit, the law, the prophets and the Gospels elaborate this one precept to the fullest extent. But there is no religion without this single principle of life in greater or less fullness. Therefore, we know that if we make the life of religion our supreme aim, we may safely leave the adjustment of all the different rites and creeds to the future. The complete submission of all men to the will of the One God—even the Lord the Savior Jesus Christ—is the only means whereby, in the course of the ages, we can hope to realize the fond visions of Christianity, "that all may be one, even as the Father is in the Son," the Divine in the Human (John xvii, 21).

LOUIS G. HOECK.

THE NATURE OF TRUE PEACE.

By the Rev. James Reed.

THE President of the United States has lately called on all the Christian people of the country to join in prayers for peace. A desolating war, involving all the principal nations of the civilized world except our own, gives occasion for this appeal. And surely, if human prayers can have any effect in relieving the situation, now is the time to offer them. But first let us consider the general subject of peace. Then let us give attention to the ways in which true peace can best be secured and maintained. And finally, let us try to answer the question what kind of prayer, if any, will be effectual in promoting peace.

The only peace which is worthy of the name is that which proceeds from our Lord Jesus Christ. He speaks of it as follows: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

At the time when those words were uttered by Him, He was about to be condemned to death, and outwardly separated from His disciples. He had been speaking to them of this impending experience. Grieved in spirit, He had said, "Verily, verily, I say unto you, that one of you shall betray me." He had pointed out Judas Iscariot as the traitor, by dipping the sop in the dish, and handing it to him. Over them hung the shadow of this coming event, and all their thoughts were saddened by it. Then spoke He the words of infinite cheer and comfort, beginning, "Let not your heart be troubled; believe in God, believe also in me," including among them the words above quoted, with other promises of peace. He assured them that there was no cause for alarm, but that all would turn out happily at last. "I will not leave you comfortless; I will come to

you." "In the world ye shall have tribulation; but . . . I have overcome the world." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." By sayings like these He sought to uplift and strengthen their souls.

Thus is peace presented as an essential element of the relation which men must bear to the Lord, if they are to live under His influence. This is a self-evident proposition. The law of His kingdom is the law of love. "By this," He says, "shall all men know that ye are my disciples, if ye have love one to another." No one needs to be told that strife and discord of every kind are the very opposite of love. War involves the violation of all the commandments. Not only the wholesale destruction of human life, but theft, deceit, falsehood, wanton lust and cruelty, invariably follow in its train. To inflict the greatest possible injury upon one's enemy is its avowed purpose. It is true that, in a conflict between nations, there is not necessarily the feeling of personal hate on the part of the actual combatants. It is also true that war may be associated with noble sentiments of honor and patriotism. But, however those things may be, war is, in itself, monstrous, full of ghastly horrors which make angels weep, and are the delight of devils. Although, in the Lord's Providence it may, like all untoward events, be overruled for good, there is nothing in it which is really good, nothing which, if men would permit Him, He would not accomplish by other means. The only condition which He desires for His children is a state of peace. His unchanging effort is that wars may cease to the end of the earth. His is the power which destroys all influences that stand in the way of peace.

Our President's proclamation recognizes this inherent wickedness of war, as exemplified by the present conflict. We cannot open a daily paper without seeing painful evidences of its manifold iniquities. These concrete illustrations bring the fact home to us with a force which no pages of past history could approximate. To read from day to day of battles now being fought is certainly the next thing

to hearing the actual roar of the cannon. In this twentieth century of the Christian era it seems as if such things must be impossible. We have vainly fancied that they never would take place again. But here we are, almost in the midst of them; and truth is freshly proving itself stranger than fiction.

So prone is the natural heart of man to angry feelings and contention, that the first and foremost idea of peace which most men have is the cessation or absence of discord. The prominent wish in the public mind today is that this dreadful war should come to a close. As a consequence it is taken for granted that peace would follow. Perhaps in a certain sense it would. But are we sure that it would be real peace? Is not peace something more than absence of the strife and bloodshed which it displaces? Has it no positive character and power of its own? The Lord Himself answers, when He speaks of the peace which He leaves with His disciples, and calls it His own peace. "Peace I leave with you, my peace I give unto you." Can any one suppose that this peace is merely, as it were, a truce between contending armies? Or, on the other hand, is it one of the choicest of Divine gifts, proceeding from the inmost heart of the Son of man? No one, surely, can halt long between these two opinions. The Lord's peace, imparted to human souls, is a unique possession. As if to emphasize this fact, He adds immediately, " Not as the world giveth, give I unto you." It is a new and higher kind of peace than men could ever know before His coming. How shall we define it?

We cannot, indeed, dissociate it wholly from warfare; for it was the result of His own conflicts with evil and hell. The human nature which God assumed from Mary was subject to temptations from infernal spirits. The latter sought to destroy Him; but this effort on their part was the means of their own overthrow. From the Father dwelling within Him, who was essential goodness and wisdom, He had power to resist the hereditary sinful tendencies which were thus excited. And He *did* resist and over-

come them utterly, till, one after another, they were all subdued and put away. Then down into the place of them came God's perfect life, making even the human part Divine. Thus "God became man, and man God," in the one person of our Lord Jesus Christ. Between the two natures which had co-existed in Him there was no longer any disagreement or separation, but only complete union. And out of this union was born His own ineffable peace.

Accordingly we are taught in terms of deep significance:

> Divine peace is in the Lord, existing from the union of the Divine itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from the conjunction of Him with the angels of heaven, and in particular from the conjunction of good and truth with every angel: these are the origins of peace. Whence it may be manifest that peace in the heavens is the Divine inmostly affecting with blessedness everything good there, thus that from it is all the joy of heaven; and that it is in its essence the Divine joy of the Lord's Divine Love, from His conjunction with heaven and with every one there. This joy perceived by the Lord in the angels, and by angels from the Lord, is peace." (Heaven and Hell, n. 286.)

Need we add anything to show that peace is a positive gift from the Lord, bringing to us, if we will receive it, some small measure of the joy He feels in His infinite love of those who are dependent on His care?

Coming now to our second point of inquiry, In what way can we best secure and cherish true peace? we shall not pause long for an answer. Nothing can be plainer than the fact that we enjoy that peace only so far as our hearts are open toward the Lord, and receptive of His spirit. But, again, we are not ready to open our hearts to Him, till we have put away from them the things which are opposed to Him. This, then, is our first duty, to shun, as sins against God, all that we know to be evil in His sight. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Because, as we have seen, peace in its essence is no mere outward condition, but an inward state of the soul, therefore, when

we do our part, He will keep His precious promise. Yea, verily, the one helpful contribution which each individual can make to the world's peace is the conquering of evils in himself. For is not the whole world kin? Are we not all "members one of another"? Bound together we surely are by the ties of spiritual relationship; and he who, in the Lord's name, fights on his own behalf in the battle of Armageddon, fights for all mankind. The victory which follows this fighting is not man's but the Lord's. The peace also which ensues is the Lord's peace. "Not as the world giveth, give I unto you."

Finally, what kind of prayer, if any, will be effectual in promoting peace? We must see at once that it cannot be a prayer of mere words. It must consist of something more than conventional phrases. It must spring from the depths of the heart. It must be the genuine outpouring of the life. That is to say, it must be absolutely sincere, ready to express itself in action as well as in speech. Our Father "knoweth what things we have need of before we ask Him." This is the invariable postulate on which true prayer is based. Its object is not to teach Him our wants and wishes, or to point out what it is best for us to have. Rather should it be inspired by the single purpose of coming into a state of harmony with Him, in which we seek only to be guided by His Providence and submissive to His will. Wherever this state exists among men, they will offer no prayer which would relieve them of their share of the responsibility. Remembering that, according to the laws of His Divine order, much that He provides for their benefit is made effective through their agency, they cannot claim that they truly pray, if they refuse to do their part. It was not designed that in prayer they should be mere passive suppliants. They have no right to demand that the Lord shall confer blessings upon them, if they withhold from Him the co-operation without which those blessings cannot be realized.

Our prayer for peace should therefore be a looking to the Lord in the humble desire and effort to be filled, as far

as possible, with the influences which constitute His perfect life,—with His unselfish love of others, and His truth which shows the way of righteousness. We cannot look to Him in this manner without seeking and finding the help which He is ever giving those who earnestly wish to be delivered from love of self and the world, which is the root of all evil. We may feel sure that concerning this mode of approach to Him He has made the promise, "Before they call, I will answer, and while they are yet speaking, I will hear." Can we feel sure that any other kind of petition will receive the same response? Do we not indeed know that it will not? Forever true is the saying, "The Lord is nigh unto the broken in heart, and saveth such as be of a contrite spirit." These, and these only, are the honest lovers of peace, and their prayers alone will be effectual.

Hence for this peace will we pray. For this peace shall our prayers, with the Divine help, take shape in corresponding actions. So far as it finds an abode in our hearts, we shall, each one, do his best to lessen the amount of discord and dissension throughout the earth, and to hasten the day when "they shall beat their swords into plowshares and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more."

JAMES REED.

WHEN THE WARRIORS MEET ON THE OTHER SIDE;

or The Reconciliations of Death.

By the Rev. Frank Sewall, A.M., D.D.

OUR life has two sides, the life of the body and the life of the soul; just as the world has two sides, the natural world and the spiritual world. And not only are there these two worlds, but our souls are accommodated by our Creator with a body suited to each: a natural body for our use in the natural world; and a spiritual body for our use in the spiritual world, in which body we enter upon our conscious life in that world immediately after we die. Paul the apostle, after declaring that we have these two bodies, says, "It is sown a natural body, but is raised a spiritual body;" "it is sown in corruption, it is raised in incorruption;" that the corruptible shall not inherit the incorruptible; and that "flesh and blood cannot inherit the kingdom of God."

With this doctrine of our two bodies and our two worlds, one the mortal and the other the immortal, embedded in the minds of Christians for two thousand years, and glowing like a partially concealed flame in the deepest thought of the sages before Christ and in all ancient religious traditions, we are enabled to look upon the present war and its terrible destruction of human bodies with a different feeling from that of those who regard this body and this world as the only ones that a man has, and who consequently think that the destruction of the thousands who fall along the lines of battle is the destruction of human souls as well as of their bodies, or that it is the destruction of the men themselves and not merely of their earthly uniforms and garments, or as the apostle calls them their "tabernacles."

The men that are dying in the ranks by thousands are men, and not uniforms and firing machines; and as men they possess immortal souls and spiritual bodies, and with these they wake after the short period of unconsciousness into their real substantial and immortal life in the spiritual world.

There is unspeakable comfort in this great fact of man's entering the world at death in his spiritual body; and it is a man's fault entirely if he has so blinded his vision to it that he cannot see it and rejoice in it. Every Christian for two thousand years has had before his vision the Savior of the World hanging upon the Cross between two thieves, and whispering to one with His dying breath, "Today shalt thou be with me in Paradise." Not with me in the tombs; not with me in a long vague abyss of nowhere through indefinite ages; but "today"—"with me"—"in Paradise"!

Why not then "today," "tomorrow," or within three days at most? Why shall not the believing soldier, dying by his trench in Flanders, say to his loving Savior in heaven, "Today let me be with Thee, O Christ, in Paradise"? No intervening emptiness or blank of existence, or dreary ages of waiting; but "today—with Thee—in Paradise"!

Such, I say, is the picture which every Christian is entitled to hold before his eyes as the most actual reality, because it is the reality of spirit, and it is the revelation of Him who is the Creative Word, the incarnate Reason of God. And there was never a time when, for the consolation and comfort of countless suffering souls, this reality, the truth of this picture, was more needed than now; and this for the reason not only of the natural tendency of all men while in the flesh to lay stress chiefly on the things of this world and of nature, and to be dull and insensible to the things of spirit, but because of the powerful mental trend at this day among the learned and influential toward a purely materialistic and mechanical conception of the universe, in which the world is a mechanism, moved only as particles of matter are moved by physical forces and according to physical laws, with neither a

governing intelligence nor a purpose-forming Love and Wisdom behind or within these forces.

According to this theory, our world is a one-sided thing, a bulky compound of matter and force governed only by the law of the survival of the strongest. Out of this is evolved the so-called moral law that the strongest is best; hence that might not only enforces the right, but that might itself makes the right. Such a one-sided world has in it no place for the supernatural and the spiritual. Its advocates go so far as to claim that any regard for the spiritual, or any acceptance of a supernatural wisdom and guidance to which these natural forces must be subordinated, is an evil as causing the weakening or obstructing of the mechanical powers themselves.

It stands to reason that the tendency of this doctrine of materialistic and mechanical evolution will be to reduce men as far as possible into machines, to count them merely as instruments for carrying and loading guns hardly different from the wagons and guns themselves. We have come to see humanity reduced to this kind of war-machine in these dreadful days when, in the going down of the ship with a thousand men, the ship and the men are rated much on the same plane or scale of loss, as a mere mechanical unit in the nation's armament; or when, in a battle along the trenches, the number of slain men are counted along with the number of guns or the ammunition lost as an identical asset. We might instance too as another example of the turning of men into machines of physical force—an example on a stupendous scale—the engagement of vast nations in a cruel and destructive warfare, purely at the will of the sovereign power, and so without any intelligent purpose or willing choice on the part of the people and of the vast armies engaged. Grand as this unity of action, nay of obedience, to the call of the sovereign may be as an exhibition of a nation's force, in the degree of the absence of the consent of the individual will, it becomes also a stupendous example of the dehumanizing of men, of turning human beings into machines.

In this way a kind of pall of materialism and of fatalism and of death is falling upon the minds of thousands even of those who most are in need of the consolations and guidance of religious light; and it becomes all the more needful to hold out to these and before ourselves the steady and cheering light of the doctrine of the Other Side, the spiritual and immortal side of life, and to contemplate not merely the cutting down and burying and burning of human bodies here, but the immediate waking up and the meeting of the combatting and falling warriors on the Other Side.

The suggestion of the immense practical value of this knowledge of and belief in the other world, and of its deep hold on the inner consciousness of the great masses of the people despite all the materialism of the learned, came to me on reading some weeks ago in the war news of the day this incident, which occurred somewhere along the line of battle in eastern France:—A reporter writes that, while making his way over the battleground strewn with the dead and dying of both armies, he saw a German soldier sighing away his last breath within arm's reach of a French soldier, likewise wounded and dying. The Frenchman, seeing the condition of his neighbor, turned to him and put his canteen to his lips. The German, gratefully drinking and looking into the face of his merciful foe, with a smile of gratitude whispered, "It will not be so—on the Other Side."

No, it will not be so; and because of that great, tremendous human fact, the reconciliations of Death. Death has been called the "great leveller," because it has been thought of as reducing all to a common plane, a plane perhaps of common nothingness and vacuity. Death does indeed take away all human pretentions of pride and station, and all those accidents of wealth and honor which have grown up, a sort of artificial mask about the man, and which disappear in the sight of the all-seeing Judge who is not a respecter of persons. But death has a mission much more positive and more full of blessing than this mere reduction to a level; for death reveals a man not only to God but to himself; and in death the soul, set free from the barriers

of earth, those of inherited, accidental, circumstantial, likes and dislikes and beliefs and disbeliefs, becomes a new individual, gifted with the freedom of the new vision, the new understanding, the new purpose of the spiritual world. One thing only remains unchanged and unchangeable, *i. e.*, the man's most underlying, most ruling love; since a man's love is his very life. As to whether that love when revealed and tested to the man himself in the free atmosphere of the spiritual life, where no outward constraints can bind and no pretenses avail—whether this inmost love be self-love or neighbor-love—according to this test only will the decisions fall and the separations take place that divide the two separate and elemental abodes of souls in the other world. But what a vast role has this revealing of men to themselves, this loosing of the artificial bonds of earth, in that blessed provision of the Divine Mercy, the reconciliations of death!

Is there a spectacle anywhere in history or in man's imagination that exhibits in a way so sublime and yet so personally near and so inexpressibly comforting this mission of death as the reconciler, the bringer-together of the warriors on the other side, as that which I have cited above, of our Savior and the thief dying side by side upon their crosses at Calvary? Here at this last moment of their vision of this world hangs beside the Divine Man the despised one being put to death as a malefactor. With his dying breath he turns to that Other at his side, saying, "Lord, remember me when Thou comest into Thy Kingdom." And Jesus answered, "I tell you truly, today shalt thou be with me in Paradise." Today! with me! in Paradise! What a reconciliation is this which death alone could bring; what a putting off of all external, fictitious, merely superficial and temporary, relations of circumstance, of human convention, of human cruelty or even of human law, in the face of this great meeting of the soul of the repentant sinner revealed now fully to himself, with the infinitely loving Savior and Judge of all men, in the quiet and peaceful glow of Paradise! What a meeting of the warriors indeed on the

Other Side! Who shall ever voice the gratitude of untold human generations to the Providence that ordained the recording by the evangelist of this little incident of the thief's petition in that narrative of our Lord's Passion! How much it tells, not only of the reconciliations of death, but of the circumstances of the transition itself of man's spirit from this world into the other!

"Today—with me—in Paradise"! Are we not taught here by the highest authority known to man of (1) the immediateness of the resurrection of man at the death of the body; (2) his merciful reception into the other world; (3) the nature of that meeting place? When with this vision from the Word of God before us we read of the men lying slain by thousands upon the field of battle, and of the vast crews of battleships being sunk in an instant to the depths of the sea, are we to think of those poor wasted bodies as the only fruit of the war, and not remember too the millions of souls waking into the light and peace of Paradise, and finding themselves today—yes, *today*—in the embrace of the infinite love and pardoning mercy of the Lord? And when we recall what Swedenborg has been permitted by the Divine Providence to record of the things seen and heard by him in the spiritual world, even to the description of the process of man's leaving the body at death and of his first state in the World of Spirits—when we see how these are at once the elucidation and the universal human adaptation of the words spoken by our Lord upon the cross, what must be our sense of gratitude to the Divine mercy that the fuller light of this revelation has in this most needy time come to shine upon our world, now indeed "sitting in darkness and in the shadow of death"! For in this account given by the illumined prophet of the New Age, man is described as waking after a brief period of unconsciousness into the consciousness of his spiritual body and of his environment in the spiritual world. It is an immediate rising; it is "today," not only in the brevity of time, but in the sameness or continuity of mental state in which he passed away from his physical world. For a

moment, a brief period, everything seems the same, so far at least as to preserve his sense of identity; but he has been in the hands of the tenderest of ministering spirits; angels from the highest heavens have come down to receive this soul newly awakening to life in the spiritual world; and after a moment of self-recognition from the external memory of his surroundings, he is led into the more interior knowledge of himself, while the earthly impressions which have been purely accidental and superficial, fall away into the unconscious regions of the mind. What was here the "conscious" becomes the "sub-conscious" or the extra-conscious, while what was here the "sub-conscious" becomes the "conscious." It is the awaking of man into this interior knowledge of himself, of his ruling love or life-motive, whether of charity or of self-seeking, that constitutes the real "today" of his resurrection; and it is the experience of the absolute justice and infinite Divine mercy in this his judgment, in his coming to himself, in the awakening of his good loves and the throwing off in aversion of his bad ones,—this is the "with me," the presence of the soul with his redeeming Lord.

It is in this truer self-knowledge of men, of their real relations to one another, that there can be a real meeting or coming together of those who circumstantially—that is, by outside rather than inside causes—have been estranged and opposed, even in the bitterest and most deadly antagonism. This is the Other Side where the warriors can meet; the other side because the side of spiritual reality, and not of earthly conventionalities or seemings; the place of meeting because of the drawing together in the spiritual world of those of similar interior affections, of common spiritual or truly human interests. Here there is no will of Emperor or King or Czar or President to arm in hostile array the German or the Frenchman any longer. Their bodies lie with their torn uniforms, their bloody bayonets, their empty canteens, upon that dreary field of the dead; their spirits here in this world of a truer human association, meet soldier with soldier, with the gleam in the eye and the warmth

of embrace of that brother-love that tendered the cup of water to the lips of the dying foe on the battle-field.

For this, lastly, is the meeting in "Paradise"—a beautiful name used by our Lord in that supreme moment on the cross to describe the place or state of His meeting with His penitent fellow-victim. Why chosen, it may not be for us to fully know. It was applied to that "garden eastward in Eden" in which man dwelt in innocence with his Maker. It is spoken of in the Book of Revelation as the "Paradise of God," in the midst of which stands "the Tree of Life." It evidently stands for a state of instruction in heavenly things; or, as it is described in the "Arcana Cœlestia," n. 4528, as a place at the threshold, or as introductory to heaven. It may well describe that state of the risen spirit of man while he is yet in the intermediate World of Spirits, and undergoing there preparation for heaven, which consists in a man's coming to himself, beholding the Truth, voluntarily putting away the evils he has inherited and putting on the good he has prayed and striven for, and so becoming ready to enter that heaven for which he is fitted by his "ruling love," *i. e.*, his love toward the neighbor and toward the Lord, as over against his love of himself and of the world.

Applied more in the concrete, this meeting of the risen spirit with the Lord in Paradise may truly picture to us the meeting of the warriors on the Other Side—in the Paradise or Garden of heavenly knowledge and preparation, where true and lasting associations are formed on the basis not of an army uniform, nor even of our earthly nationality or political alliance, but on the basis of a common love for a common use or form of service to the community as the larger "neighbor." Here should be realized that immortal "Grove" or "Academe" of the higher arts and sciences, and all the elements of a true human, that is, angelic culture; since all men who live lives of service to God and the neighbor, are angels in the making. The angelic society is a society organized upon this absolutely true principle of the human as being the Divine Form, not only of the in-

dividual but of society; hence that a redeemed society is mankind brought in his entire civic and social living into the image and likeness of God the Creator. This social form is realized in heaven. It is that "measure of a man which is that of an angel." This form embraces in its innumerable particulars and complications all the normal uses of man to his neighbor,—intellectual, spiritual, moral, æsthetic, cultural, industrial and physical. Nothing that is human is left out.

While earth and its life is the field of the physical exercise of these various uses, the loves, the affections, the intellectual ideals and inventions which inspire and shape them, are all born in heaven, and they find their ministering spirits in these spiritual societies formed of those whose peculiar genius leads them to this or that form of activity. Here is that Paradise where the risen spirits of men will realize the presence of their Creator Lord in the happy community of production and of inspiration for the souls of men on earth. Here shall the Frenchman and the Englishman know in some high plane the source of the sweet old heart-songs of Germany, the uplifting strains of the great oratorios and symphonies; here again the immortal ideas of sages, poets, philosophers, artists and builders, and all the splendid revelations of scientific research in whatever civilized land of Europe or Asia, however divided into hostile camps on earth, shall continue undisturbed in their divinely constituted human order and harmony, ministering under the Divine Economy to the higher life of the human race on earth, and receiving the reciprocal impulses of delight from the effect on earth of their heavenly inflowings. For neither does matter live of itself, nor the body live of itself, nor the whole natural world of itself; but all as a plane of effect from the spiritual world, which is the world of causes; and it is in that spiritual world that all the high ideals of beauty, of the physical and spiritual perfection of "the sane spirit in the sane body," nay, of the divine order and economy of the human form as that of heaven itself, have their origin. Here they constitute a "kingdom

of uses," a beautiful Paradise of a truly angelic wisdom. How can we regard as nought the activities of such a life in a world of realities, as compared with the stumbling guess-work and chances of this world of appearances? How can we do other than rejoice at the waking of so many souls of the loyal soldiers who have fallen innocently upon the battle-field, to meet on the Other Side in the sweet harmony of human brotherhood, of the true charity of love to the neighbor from love to the Lord? Shall not soul meet soul in all those high emotions that gave birth to the things of beauty,—the sounds, the forms of art and letters, that here make a common citizenship of the lovers of "the true, the beautiful, and the good"?

In that Paradise of the Other Side shall the warriors meet no more as servants of injustice or misunderstanding or cruelty, but only in the warfare of the Lord of hosts against all the powers of evil and falsity that flow in from the hells to infest the hearts of men and lead them into wars of selfish aggression, mutual enmity and destruction.

While we share in the horror and the misery of heart brought upon the world in this the hour of its great temptation and judgment, and while we unite with millions of Christians in praying that the Lord will in His mercy and in the ways of His Providence bring the war to a close in a righteous and lasting peace, let us not forget to read in headlines larger than those of the daily bulletins of man's destructive work, the legend written in letters of light across the heaven of our Faith, telling us of the blessed awaking and the reconciliation on the Other Side:

"Today—with me—in Paradise."

FRANK SEWALL.

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By Rev. Wm. L. Worcester

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